THE

BAPTIST MAGAZINE.

DECEMBER, 1826.

Sketch of the Character of Mr. David Bligh;

Being the outline of a Funeral Sermon preached at the Meeting-House, Prescot-street, Goodman's-Fields, Aug. 6, 1826, by the Pastor of the Church. *

"And Israel said unto Joseph, Behold I die: but God will be with you." — *Gen.* xlviii. 21.

Of this sermon the following is an outline: —

We are all subject to the dominion of death: and when this event takes place, we should behold in it the hand of God; and his truth and justice. Each one should say, with holy grief at the remembrance of sin, and with prayer for pardon and life—"I know thou," O Lord, "wilt bring me to death." Jacob, who was pious, useful, and greatly beloved of God, must die. No enemy of man is so determined, and unceremonious as death: the huts of the savage, and the mansions of the opulent he enters with equal courage. Like a fire kindled in the heart of a forest, which burns in every direction, consuming equally the humblest plants and most lofty trees, death ravages: sparing neither sex nor age; infancy, youth, and manhood fall: he strikes down both the enemies and the children of God. There is a moment in which each of us must die: as we infer from what is recorded in Gen. xlvii. 39. The state of the patriarch's health might have indicated this: but we think there is allusion to the divine appointment. The Lord of all has fixed for each of us the moment when we must for ever leave the world we now inhabit. There is a general limit of human existence in the present life; and the intimation of this must have been very useful. Seventy years it is allowed but few of our race to exceed much, in their continuance on earth: but, if no such law existed, it is easy to perceive that not a few would calculate on living for ages in their sin and folly, and be more unholy and injurious than they are.

We are all advancing, every moment, toward that in which we must enter eternity. The aged cannot live here much longer: the young may very soon expire: and we should all be ever ready to meet our God.

The death of Jacob was both serene and useful. He now gratefully reviews the kindness of the Lord, the manifestations of which had felicitated his life. Gen. xlviii. 3—5, 8—11. 15, 16.

Here he resembles one, who having attained an elevation, that gives a view of his past journey, reflects on that divine aid through which he has been enabled to cross in safety many a wild, and to climb mountains of no small difficulty.

Jacob has reached the end of his travel, and he dies in peace: affectionately regarding his family, believing in God, and predicting

* Mr. David Bligh, late of Gutter-lane, London, who died July 27, 1826, was the eldest son of Mr. Michael Bligh, many years pastor of the Baptist church at Sevenoaks, in Kent. He was born April the 14th, 1748, and joined the church in Prescot-street, London, in March 1770, of which he became a deacon on the 7th of February, 1814.

future good to those he loved. In some respects, the decease of Mr. David Bligh, the providence we are assembled to improve, resembles that of Jacob. These servants of God were in character alike. In opposition to Esau, who was cunning and restless, "Jacob," it is said, "was a plain man, dwelling in tents." He was guileless, orderly, and pious: and such was our departed father. We stay not to prove what no one here will deny. Both Jacob and David were serene, and in possession of their faculties in their latter end. The patriarch uttered the text in his last moments: and our glorified friend transacted necessary business a few hours before he was called from all below, and conversed with as much good sense as usual. Nor was he in any alarm respecting the consequences of dying, but firmly trusted in God.

Just before he expired, with much serenity and kindness in his countenance, he looked on his endeared relatives, and said, as utterance had failed, by his features: "Behold I die, but God will be with you." And if David Bligh was not a prophet, as Jacob was, he had faith in God, and believed what the prophets have said.

The subject of our Sermon is, the special regard and gracious conduct of God to his people, the best support under the loss of pious relatives. When a pious relative expires, the Lord lives to bless those he has left on earth. It was thus when Jacob died: and so it is now, and in the present case.

I. Jacob was about to die when he uttered the text. And our brother Bligh was expiring when his countenance uttered similar sentiments.

Jacob felt death was within him: indeed, he might have been inspired to know this. And all who are much enfeebled, and all who are considerably advanced in age, should deem death at no great distance: and it will be wise to use this for piety, and preparation for eternity.

The interjection which is employed in our text apparently indicates that the event anticipated deserved, and would reward attention. Jacob seems here to say: "Consider well what is to transpire, prepare for it, and let it be wisely improved." And, surely, the relatives of one so wise and pious, as was our deceased father, will not fail to make a good use of the present providence. You will reflect on what the Lord effected for him you have lost, and be grateful: and you will pray that you may all have grace to resemble so excellent a man.

In the spirit of all this we shall now notice what is included in death; what has subjected us all to mortality; what is required in anticipation of this event; and what duties it imposes on survivors.

First, What is included in death. It is natural to make this inquiry, especially as we observe this event overtaking persons in all conditions, and of every variety of character. Both the impious and the sanctified die. That a worthless, or an injurious life should be terminated, is in no degree marvellous: in mercy to mankind it may be done. And that God should reduce to great weakness and suffering an unholy person, is not astonishing; but the wonder is, when the pious and useful are thus visited. In the present instance, a wise, holy, useful, and much esteemed man is brought to debility, pain, and death. It is natural to ask what is included in death, which subdues all men.

Sound reason would almost, we think, reach the conclusion, that death cannot be annihilation. In all ages, since the Christian era, do we not find the riches, and honours, and power of this world mostly in the possession of the unholy? And have not millions who have feared God lost their liberty, property, and lives for their piety? Now, if death be annihilation, reason asks how the enemies of God are to be punished, and his children rewarded? And, yet, she concludes, that a righteous ruler will treat differently the disobedient and the upright: and thus she expects a future state. With the divine word this conclusion harmonizes. See Mal. iii. 16—18. Rev. xxii. 12. Matt. xxv. 31—34. 41. 46.

The body does not perish. We beheld the last ordinance Sabbath but one, the wasted form, and placid countenance of brother Bligh in this place. He is now in the grave: but it is a bed of dust, in which he will safely sleep until "the heavens are no more." His children may visit his tomb, and say, "He is not dead, but sleepeth." "He shall rise again." But his soul does not even sleep. The spirit never closes her eyes. There is no grave in the whole dominions of the immortal God for a soul. Even the ungodly are immortal; for, as their punishment is said to be everlasting, we conclude they will live for ever to endure it. The believing are "absent from the body and present with the Lord." And we are told, that the righteous "shall see God;" be "made perfect," and "be for ever with the Lord." None of our departed friends, who believed, are lost to us, if we believe. They are all safe, and all of them is so. Death is, therefore, no more than the separation of body and mind for a season, the material part to be reduced to dust; and the spiritual to live in paradise, or the eternal prison. The millions who have left our world, are all still living in spirit, and will live again in body.

Secondly, What has subjected the whole human race to the dominion of death?

We have all reason to conclude that it was not for death that man was made. He was clearly immortal while obedient, and of this the tree of life was an assurance to him; as appears from Gen. iii. 22. Jehovah reared the human structure for continuance, not demolition: and, in Eden, man was immortal. Nor did man die because his Maker was unable to continue his existence. Surely, he who continued some for nine centuries could have done so for ever. And who can deem him without power to continue man in endless life, who has sustained the worlds above in their stations and splendour from the days of Adam until our times? Nothing is too hard for God; if Abraham Booth, the once holy and able pastor; and if David Bligh, the late pious and prudent deacon of this church, as well as millions more, are dead, none has ceased to live because their Maker was unable to continue them longer on earth. The hand of God has taken our friend away; he lived, and he died as the Lord pleased. Nor can it ever be said that we expire because our Maker is not present. It is certain that when David Bligh breathed his last, the God he adored for more than half a century was near. In the divine presence the unholy, and the sanctified alike expire, "Do not I fill heaven and earth? saith the Lord." No one of all the human race can reach a wrong destiny, into heaven no sinner can

obtrude himself: nor can a believer be degraded to the place of torment. God is present always, whose knowledge is perfect, and he will prevent all error in relation to the eternal abode of each individual of every generation. But, if man was not made for death; and if God was able to continue him eternally; and if all die under the divine eye; how is death to be accounted for? Not in the unkindness, but in the holiness of the Lord. He who rules all is just, and "God is love." He said, that man should die if he sinned: and the events of all past generations have proved the divine holiness. Man sinned by an abuse of his liberty, and he dies under the displeasure of God at his unholy conduct. If we were now hovering over a plain, on which the bodies of all who have expired were piled, and were to ask who had slain all these, the answer would be, "Sin hath done it." The universality of sin hath made death universal. O, let us all ever detest every form and degree of sin. Disobedience to the law dooms us to the grave, and to an eternity of woe: and disobedience to the Gospel keeps us out of heaven. "He that hath the Son hath life; and he that hath not the Son of God hath not life." Faith, which unites us to the Saviour, is the gift of God: let us pray for it more than for all riches. Because he was a sinner, brother Bligh died: and because he believed in Jesus Christ he is alive in heaven. "Blessed are the pure in heart: for they shall see God."

Thirdly, What have we to do in anticipation of their death whom we esteem? Anticipate acute distress when you follow them to the grave, if your present unkindness is hastening their journey toward it. Do all you are able in the promotion of their salvation. It will be tormenting, if we have any power of feeling, or any habit of reflection, to follow an endeared relative to his last home, if nothing has been done to forward, under divine influence, his deliverance from the dominion of sin, and a state of condemnation. Derive from the living all the good you are able to obtain without delay. The wise traveller expects the sun soon to set, and uses the light while it shines. While a wise, and holy pastor, parent or friend is living, we should be determined to profit as much as is possible from their presence: and this is the more pressing, if they are aged, or feeble. Thus, I trust, they have done who have lost a wise and pious parent, and that they will recal him to recollection, and get all the good that is to be derived from his example and remembered opinions.

Fourthly, What duties are imposed on survivors when death removes those they esteemed?

Each of us should contribute, to the full measure of his ability, to make up for his loss who is removed. If there be "a willing mind," circumstances and good sense, and scripture, will direct how this is to be accomplished. Each of us should copy the example, which is finished at death, as far as it is good. Nothing more will be added to that holy pattern which the life of him who is now in heaven exhibited.

Did he depend on the work of Jesus Christ only for acceptance with God? Thus let us all do, "for other foundation can no man lay than that is laid, which is Jesus Christ."

Did he whom death has removed from us habitually use the means of grace? Did he peruse the divine word; did he pray daily

for the influence of the Holy Spirit that he might be in a greater degree conformed to the image of God; was he a regular attendant on the public ordinances of religion; did he keep the Lord's-day holy; did he employ much time in meditation on the divine word, and live on what he read? O, that we all resembled him in these habits! The influences of the Divine Spirit created and sustained this character and these exercises: and the same holy agent is able to sanctify us. Remember the promise which gives us hope of receiving sacred aid, when we pray for it: and ask this benefit until it is obtained. Each of us should be grateful to God for all the kindness and mercy that was exercised toward our friend, who is now in heaven. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Much more should we praise God for his kindness to his children, since it is much greater. And still more, than in ordinary cases, when these believers are united with us in Christian fellowship; are our endeared relatives; and have been peculiarly correct in all their demeanour, and during a long period useful.

It surely becomes us to give the Lord praise that our brother Bligh truly repented of his sins: that he depended on the sacrifice and perfect obedience of Jesus Christ for his acceptance with God: that he held on his Christian way for more than half a century, and that he died in faith, and lives in heaven. He who, latterly, breathed on earth with much difficulty, now inhales the pure air of heaven, and is for ever at rest. He who so lately wasted, and declined into death, is now vigorous and holy. The Lord hath done this, let him receive honour. In the way we have represented, we should consider the death of the faithful man who is now with God.

The relatives of Mr. Bligh are, perhaps, inwardly saying, we need not be exhorted to remember him we have lost. We shall long enough lament his departure from time, on our own account. He is for ever safe and happy in the land of uprightness, but, we have lost that which we very highly valued.

II. It is proper to remind you that the Lord lives to regard and bless those whom the pious have left to his affection and care. "Behold," said Jacob, "I die: but God will be with you." So said the prayers, and hopes, and admonitions, and expiring looks of David Bligh, to those he loved, and was leaving.

First, We will enquire what is the import of this prediction.

God will be your guide, by his word and his Spirit. And he was this to the Hebrews, as the Old Testament evinces. Thus God is with us; indeed we have a more complete guidance, for, beside what the family of Jacob possessed, we have the New Testament. Nor can it be doubted that we have the promise of the Spirit to be fulfilled when we pray for his aid, and the existence of believers in our times proves that we have his operations among us. Again, this prediction means that Jehovah would be their protector, and all their history illustrates the truth and value of this privilege. Thus the Lord is surely with us, to defend us from death as long as it is needful; from the want of what is necessary for temporal support while we are industrious and prudent; and from apostacy and spiritual ruin, if we are believers, and in the diligent use of the means of grace. In answer to our con-

stant prayers, he will be with us, as a protector.

Again, Jehovah here engages to be with them in his benevolent regards, so as to fulfil all the promises he had made. And so well did the divine conduct accord with this sense of the prediction, that when Joshua died, he solemnly appealed to the whole Hebrew nation for the fulfilment of the divine promises, Joshua xxiii. 14. And we shall find that God will be with his children and his churches. And he will be with you who are the believing relatives of him who inhabits the celestial Canaan, and with us with whom on earth he was united in Christian communion. "The Lord will not forsake his people," he will accomplish all he has promised, and we shall reach the heavenly land. The Lord is faithful, "God is love," and "he is able to subdue all things unto himself."

Secondly, On what evidence does this assurance of the divine presence and aid rest?

Jacob above all things desired it, and depended on God for the accomplishment of his wish. And we are certain that David Bligh supremely desired that God would be with his bereaved friends. He who has enjoyed the divine guidance, protection, and gracious aid to the gate of heaven, is sure, when he gives his final view to his friends, to desire above all things that God may be with them, as he has been with him.

Jacob constantly prayed for it, and trusted that the Lord would grant his request. Thus did our departed father. We have often heard him thus pray, and the God of all grace has heard him, when we have not.

Jacob heartily recommended his family to value, and pray for this blessedness, and he hoped they would regard his last advice. As if he had said, "Let God be with you. Pray for this, and live so as that you may rationally expect it." Thus did our departed friend. He recommended to her so soon to be a widow, and to his children, God as a portion. All his sentiments, and his prayers, said this, "O, that the bereaved may all pray for the affection, guidance, protection, and aid of the Lord, until they are all in heaven!" Say, children, grand-children, and relatives of David Bligh, his "God shall be my God."

Jacob inferred that God would be with those he left behind, because there was piety among them. Joseph was very pious, and we trust that in this he was not alone: so the patriarch knew the Lord would be with his people. This felicity our departed father had. The associate of his life, and his children trust in God; and he believed God would be with them. The husband and parent is gone, but the Lord is still "in his holy habitation," and he is the "father of the fatherless," and the "judge of the widow." And lastly, Jacob was inspired to predict it. This patriarch was a prophet; as the chapter next to that which has furnished our text clearly proves.

And, although he was not a prophet, whose loss we, on our own account, this day lament; he knew what the prophet, in the name of God, had said. Thus he was able to announce that God would be with his pious wife, and believing children, and holy connections.

In conclusion. Let all the members of the church which has lost so much in the death of a wise and holy deacon, be doubly diligent in the duties they owe to the communion unto which they belong. Elijah was taken up to heaven; and Elisha requested a double por-

tion of his spirit. He did this that the Hebrew church might not suffer loss, but that he singly might be equal to what both he and the departed prophet were, when both served God on earth. He wished to have twice as much information, and benevolence, and holy courage, and faith, as Elijah possessed, that he might the better serve God. In this spirit should all the members of this church act under the present providence. Let the whole congregation value evangelical religion. Brother Bligh is not here to day, "for God hath taken him." Had he died possessing all that is deemed good, but without faith and holiness, he had been now in the regions of misery. See the inconceivable worth of religion, and pray; O, let all pray for it! Do this without delay; and daily do it. In the name of the Redeemer ask this blessing, without which no child of Adam is blessed: without which eternal agony is certain, and in the possession of which immortal happiness is sure. Value faith in the only Saviour, and acceptance with God through him; or, value nothing contained in the universe of God.

Let each relative of him who is before the divine throne, remember that he is now separated for ever from him, if he do not possess the same religion as the deceased had. David Bligh is in heaven, but his unbelieving connections will sink to hell, if they expire in their sins.

Let the widow trust in the Lord, and may she have grace to exercise holy faith and fortitude, until she is before the throne of God, to acknowledge, with her glorified husband, the divine faithfulness and grace, which were manifested to them during an union of more than fifty years.

The following account of Mr. Bligh cannot be better introduced than by a note which was received, after his death, by him who preached that discourse, of which an outline has been given.

DEAR SIR,

I have enclosed for your perusal a few particulars relative to the last days of our late venerable and excellent parent. But I am sure you will agree with me that such things are better under than over done; and certainly yours has not been the pulpit from which the dead have been extravagantly eulogized within the last fifty years.

What our beloved relative was, as a church member, *you*, Sir, know, and your predecessors knew. What he was as a private Christian, and in his domestic relations, his mourning widow and children, and grandchildren, and servants know, for they are *real* mourners. What he is now, we firmly believe, yet faintly discern, because we see through a glass darkly: but we are assured that he was a believer in Jesus, whom the Lord will bring with him.

A Christian Friend from the country gave the following statement:

July 20. "Early this morning I had conversation with Mr. Bligh, while sitting up with him. I said, 'What a mercy to have a good hope in time of affliction!' Mr. Bligh said, 'Yes, it is, as the apostle has declared, an anchor to the soul:' he repeated the whole of the passage. He said, 'he did not know how it might be with him in the trying hour: but there was a time to be born, and a time to die; that he thought his time was nearly come; that his weakness and oppression were great; and that he was almost worn out through want of sleep.' He observed, that Christ prayed that his disciples might behold his glory. He said the disciples had seen his glory, 'as of the only begotten of the Father, full of grace and truth,' but that was nothing in comparison 'with the glory which should be revealed.' He quoted 2 Cor. iv. 17. 'For our light affliction,' &c. He

seemed to dwell on the eternal weight of glory with delight, and observed, that he could now say, 'Thy will be done.'"

The following was stated by his pastor as his own opinion of Mr. David Bligh.

"Both in his general habit of thought through life, as well as in his last hours, he seems to have been a close student of his Bible. He had a retentive memory, and a clear judgment, and ever deemed it of great importance to understand, and remember, and believe, and obey, the divine word. He always appeared to me to desire a full conformity to the revealed will of God. The very last conversation I had with him, two or three days before he died, much related to the divine word: and his remarks were very pious and solid. He had a firm dependence on the work of Jesus Christ; and believed that God was faithful: and ascribed all that was good in him to the influences of the sacred Spirit. He was serious, composed, and submissive to the divine will. Indeed, as long as I have known my departed friend, his character and habits have been such as we have now represented.

"One who was with him not long before he departed out of this life, says, 'he alluded, in a most pleasing way, to two portions of scripture, on which, it was very evident to me, his mind must have dwelt much in meditation. I never heard him speak with more clearness and emphasis in my life, on any passage, than he did on Hebrews vi. 17, 18. and 2 Thess. 2. 16. It seemed as if he were expounding to a few friends.' 'As to myself,' he said, 'I have no reason, that I know of, for painful anxiety about the consequences of death, yet, when I look back on my whole course, I see nothing to depend upon arising from myself. He said he felt much solemnity in the thought of for ever closing his eyes on this world: that the ties of nature were very strong: and, that we could not but feel much in parting from those we loved.' 'He was,' he said, 'favoured with a good degree of tranquillity.'"

Meditations on the Second Coming of the Saviour.

When he shall come to be glorified in his saints, and to be admired in all them that believe. 2 Thess. i. 10.

In some measure the Saviour is glorified in his people while they are on the earth. Their faith, their holiness, and their zeal, attest the power of his grace and the efficacious influence of his truth, applied to the heart by the power of the Holy Spirit. Yet is the glory of the Lord Jesus very imperfectly promoted by them in the present life. Their excellencies are shaded by lamentable and numerous defects. Devotion is too frequently languid, love is cold, and motives are mixed. "The flesh lusteth against the Spirit, and the Spirit against the flesh;" grace contends with sin; the world allures; Satan tempts; and the Christian character, like the sun when hid in a mist, and "shorn of his beams," is but partially and faintly developed. Oppressed and sorrowful, we "groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

But the time of the "manifestation of the sons of God" is drawing nigh. Let us still struggle on, though "faint, yet pursuing." A little longer conflict, and then—the crown—the palm of victory—the white robes of triumph—the song of the redeemed.

"Cease, ye pilgrims, cease to mourn,
Press onward to the prize;
Soon your Saviour will return
Triumphant in the skies.
Yet a season, and you know,
Happy entrance shall be given,
All your sorrows left below,
And earth exchanged for heaven."

Yes—the Saviour will come again. He will come in majesty and in power. He will be "revealed from heaven with his mighty angels, in flaming fire."

And then he will be "glorified in his saints, and admired in all them that believe:"—he will gloriously bless his people, and in blessing them he will be glorified.

How will the Redeemer dignify his church at his second coming! "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." We shall be "glorified," both in body and in soul. Here, the tabernacle of clay is a great hindrance to mental and spiritual exercises; weakness, weariness, and pain affect it; and the soul, tied to an earthly frame, and strangely sympathising with its partner, is enfeebled and borne down. But Jesus will "change this vile body, that it may be fashioned like unto his own glorious body." What a surprising alteration will then take place—when the body, become active, pure, and ethereal, shall be a fit vehicle for a perfected spirit, and shall no longer prevent, but probably assist its aspirations! And the soul, too, will have experienced a mighty transformation. Placed out of the reach of evil and danger, freed from all propensity to sin, with its powers fully disclosed and rightly directed, and every facility given to their exercise—what freedom, what elevation shall be enjoyed! No more wanderings and backslidings—no more carnality—no more forgetfulness of God—no more languor and coldness of heart. Oh! the pleasure of being emancipated and enlarged! What bliss will be ours, when we shall "see face to face," and "know even as we are known;" when we shall enjoy, and love, and serve, without the consciousness of imperfection—and gaze on the ineffable glory—and range through the bright fields of the blessed—and pluck the fruit of the tree of life—and under its shade hold intercourse with patriarchs, prophets, and apostles—and join the "general assembly and church of the first-born"—and "be for ever with the Lord!"

> "Oh glorious hour! oh bless'd abode!
> I shall be near and like my God;
> And flesh and sin no more control
> The sacred pleasures of the soul."

Such honour "have all his saints;" theirs shall be "eternal life"—eternally living to God, in happiness, perfection, and glory unspeakable. Thus the Redeemer prayed when on earth—"Father, I will that they whom thou hast given me be with me where I am"—and his prayer shall be answered. "*All* them that believe;" all the church shall be there; not one shall be missing; and when he who loved and died for them shall behold that vast assembly, he will "see of the travail of his soul, and be satisfied," and regard the "joy set before him" as a fit reward and ample compensation for the sorrows and pains endured while he was on earth.

When the Saviour shall gloriously bless his people, he himself will also be "glorified in his saints;" for the designs of redeeming love will be fully accomplished, and complete victory will be obtained over all his foes.

The will of God is "done in heaven." For any thing we know to the contrary, this planet is the only rebellious district in the dominions of the Most High. Other worlds are inhabited by sinless, and therefore happy beings; only devils and men oppose the Great God. It was to quell the revolt, and thus to restore harmony and order to the divine government, that the Word was made flesh. For this he lived and died, and

sent his Spirit: for this a system of means and dispensations has been in active operation from the beginning till the present day. And it must be confessed that much has been done, though much less than Christian benevolence desires, much less than the promise of God includes. "We see not yet all things put under him."

But "glorious things are spoken of thee, O city of God." Brighter days are in reserve for the despised flock of Immanuel. The time is coming when the church shall be more numerous than the world: "the mountain of the Lord's house shall be established on the top of the mountains, and exalted above the hills." God will yet be loved and served on this earth, so long contaminated by sin: it shall form one great temple for his praise, "and in every place incense shall be offered unto his name, and a pure offering."

Let us not presume to fix the limits of the latter-day glory, nor the period when the Lord himself shall appear "the second time, without sin, unto salvation." But while we patiently wait, let us rejoice that he will come, and come in triumph. And when he shall ascend his great white throne, summon the nations before him, and adjudge to all their final destiny, he will be "glorified in his saints, and admired in all them that believe."

That immense assembly will consist of individuals collected from all nations that ever dwelt on the face of the earth. They will come "from the east and the west, from the north and the south." It will be found that no province was unblessed by the Redeemer's Gospel, or unvisited by his grace; that no language was ignorant of the message of heaven; that no people could say the word of God had not reached them. And what delightful concord and fellowship will exist among the saved! On earth, their customs, their languages, their opportunities, privileges, and opinions, were various: but now, they think, and feel, and act alike; they have "one heart and one soul;" one spirit animates them; redeemed by the same blood, rescued by the same grace, transformed into the same image, and participating the same felicities, they raise their united hallelujah, "saying, Salvation to our God which sitteth on the throne, and to the Lamb."

Nor must it be forgotten, that at that great day it will be seen that the triumphs of redeeming love were co-extensive with the ravages of sin. The glorified church will be collected from the victims of every form of Satanic delusion. In all the varieties of paganism, superstition, error and infidelity, invented by the god of this world to deceive the sons of men, he will find that he was overmatched and defeated—that he created no darkness which the Saviour could not penetrate, forged no fetters which he could not break. Jesus will see "all enemies put under his feet."

Then shall moral order and beauty prevail in all the provinces of Jehovah's empire. Rebellion will be put down for ever. Angels will no more lament the iniquity of man; the happiness of the saints will be no longer marred by the sight and the knowledge of sin. When the Judge shall have pronounced the sentence—"depart ye cursed"—all the enemies of the Eternal, both devils and men, shall be thrust into prison, no more to come out: the dungeon of hell will contain all the evil that shall then exist, and sin will be nowhere found, except in a state of just punishment. Angels and glorified

spirits will find nothing to offend the eye or the ear, wherever they may range, throughout all the dominions of God. Creation will "groan and travail in pain" no longer: it will be the grand jubilee of the universe — the final Sabbath of God and his church.

And then will the Saviour be "admired in all them that believe." Not one of that blessed company will be disposed to magnify his own goodness. Every one will say, "By the grace of God I am what I am." Every one will think of Calvary. All eyes, all hearts will be fixed on him who "bore our sins in his own body on the tree:" and all will say, as they behold his glory, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood." How will his power and grace be admired when their wretchedness on earth is contrasted with their glorified state in heaven. Once they were "alienated and enemies in their minds by wicked works;" degraded in rebellion, exposed to all misery by their sin, "hateful and hating one another." But observe them now — happy, holy, honoured, shining in all the brilliance of heaven, admired even by the angels themselves. Do we ask *how* is this, and *why?* "They have washed their robes, and made them white in the blood of the Lamb; *therefore* are they before the throne." And hark! they sing — listen to their song: "Worthy is the Lamb," they cry — "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Nor do *they* only sing: the angels join them: yea, adds the inspired apostle, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying Blessing, and honour, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

Am I a believer in the Lord Jesus Christ? Has his grace changed my heart? Is his will my law — his word my guide — his glory my aim? Then I also shall be there; and I shall join in that song, and be as happy as the happiest in all that blissful assembly.

Will it be so? Have I a "good hope through grace?" Shall I see thee as thou art, O thou adorable Redeemer, in all thy loveliness and thy majesty? Wilt thou then smile upon *me*, an unworthy, hell-deserving sinner? And shall I dwell with thee and enjoy thy presence for ever? May I glorify thee now! May I be permitted to do some good in a sinful world! Let thy love be shed abroad in my heart, that I may not live to myself, but to thee — for thou didst die for me.

R.

ON THE BEST MEANS OF CHECKING THE PROGRESS OF ANTINOMIANISM.

To the Editor of the Baptist Magazine.

SIR,

I HAVE observed that the minds of many of my Christian brethren are deeply affected by the progress of Antinomianism. It seems to be a prevailing opinion, at least among those with whom I have intercourse, that this moral pestilence is greatly on the increase. How far that opinion is well founded, I shall not now stay to inquire. It is not to the fact itself, but to the best mode of conduct in reference to it, that I am anxious to direct the attention of your readers, and more particularly the junior pastors of our churches.

In abhorrence of Antinomianism I will yield to no one. The ignorance, the pride, the littleness of mind, and, above all, the daring and treacherous rebellion against the divine authority, which distinguish the system, justly expose it to the detestation of all who love and fear the Most High. Nor can it be doubted that a genuine Antinomian is the most awful character in the universe—Satan himself not excepted: for he makes even the goodness of God the occasion of sin; his presumed forgiveness, instead of softening and sanctifying his heart, only emboldens him to transgress with a high hand, that grace may abound; he fights the devil's battles under the pretence of superior regard to the Redeemer; Judas-like, he acts the part of the friend and the traitor at the same time; and while he professes to receive the blessings which Christianity proffers, aims a deadly blow at its very existence. For such persons, dying in such a state, is reserved the blackness of darkness for ever.

But I cannot help remarking, that the term Antinomian is far too indiscriminately applied. Many good and useful men are thus branded, for no other reason than, because in their ministry the *doctrines* of the Gospel are made more prominent than the *precepts*, and *privileges* are more largely dwelt upon than *duties*. That they run into a blameable extreme is readily admitted; and perhaps they have unconsciously aided the progress of the system now under consideration, if not by entirely omitting, yet by failing to press on their hearers, with sufficient frequency and earnestness, the practical part of the Christian scheme. The deficiencies of such ministers are much to be deplored; nevertheless, the charge of Antinomianism ought not to be brought against them; nor ought their brethren to stand aloof from them, or treat them in a cold or harsh manner, but rather endeavour, in gentleness and love, to lead them to a more comprehensive and just view of divine truth.

Permit me to observe further, that one very common mode of opposing Antinomianism, where it really exists, is open to very serious objection. In the warmth of their zeal for practical piety, some ministers seem to have judged that they could not so effectually resist the ungodly heresy, as by urging on their people, with more than usual vehemence, the claims and obligations of the Gospel, while its doctrinal peculiarities were in a great degree neglected. They have thus fallen into the opposite extreme to that just noticed; they have sunk as much too low as the others have risen too high, and in their concern to avoid and expose Antinomianism, have well nigh gone into the Arminian system. Allow me to say, Mr. Editor, that this is the very worst measure that could be adopted. The doctrines which are almost exclusively treated by Antinomian preachers, and by them so mischievously perverted from their original design, are those which, properly understood, minister to the peace, and life, and joy of the Christian, and are the food of personal religion, the motives to all pious activity. We cannot expect that true godliness will flourish if these be concealed from view, or kept in the back ground. Let us not then cease to *use* a good thing, because it is liable to *abuse*. Let the distinguishing doctrines of the Gospel be put forward in as prominent a light as they are presented to us in the Holy Scriptures: let us not fear to expatiate on the

riches and freeness of divine grace, the unchangeableness of the love of God, the stability of his purposes, and the assured safety of his people; while on the other hand, we ever state these important truths in their practical bearings and connection, and shew how the "grace of God which bringeth salvation teacheth us to deny ungodliness and worldly lusts." In this way we may hope successfully to check the progress of Antinomianism, by convincing those who are in danger of being deluded, that soundness in the faith is something more than ringing changes on certain technical phrases, generally ill understood and unskilfully used, and that he is the best advocate of free and sovereign grace, who is most strenuous in exhorting to holy obedience, as the fruit of gratitude and love.

I have taken the liberty to offer these remarks as an introduction to some very useful statements and observations on this subject, contained in Cecil's Life of the Hon. and Rev. W. B. Cadogan, and which, with your permission, I will here extract. Mr. C., it will be remembered, was Vicar of St. Giles's, Reading.

"About the year 1790, Mr. C. was to undergo a trial of another sort. An Antinomian preacher attempted at Reading to disseminate his pernicious principles; of whom I shall take more notice than, perhaps, such characters deserve, in order to place Mr. C. as an example before the eyes of young ministers; especially such, as may have to encounter difficulties of the like kind.

"To be intelligible to every reader, it may be necessary first to observe, that Antinomianism is an error, which sets up the *grace* of God in opposition to his *government:* accordingly, it makes light of the evil of sin — the necessity of repentance — and the evidence and excellence of holiness; and all this upon the specious pretence of exalting and glorifying the work of Christ. But the work of Christ was not only to die *for* the sins of his people, but also to save his people *from* their sins; and to fulfil his great evangelical promise of putting *his law into their hearts, and writing it in their minds,* and *causing them to walk in his statutes, and keep his judgments, and do them. The truth,* therefore, *as it is in Jesus,* respects what he does *for* them and what he does *in* them: but as half the truth is a lie, so this is the lie called Antinomianism; that mystery of iniquity of which we are speaking.

* * * * * * *

"But to return to the Preacher who came to Reading: I ought, from the account I have received, to clear him from any attempt at dissembling his principles, as many others have done: he spoke out, and thereby became less dangerous. Nothing, however, that he could say or do diverted Mr. C. from the straight line and scriptural course he had been pursuing; and my design, in dwelling on this period of his life, is, to call the attention of my Brethren in the ministry to the wise and successful method which he took in subverting error by establishing truth.

"I could name more than one honest and zealous minister, who, when he has seen his flock in dangers of this kind, has, indeed, been anxious to secure them from the mischiefs, but has erred greatly as to the *right way.* For, while the Fanatic has been setting aside all practical godliness by his way of establishing two or three doctrinal points, the regular Pastor has endeavoured to counteract the error, by insisting so much on *practical* topics and obligations, as seemingly to abandon the foundation upon which alone they can be successfully built. But this is attempting to remove error of one kind, by errors of another. The meanest peasant might perceive, that, however firm a hold his minister had taken of the end, or practical part of St. Paul's Epistles, he had delivered up the full possession of the

beginning, or doctrinal part, to be mangled by the fanatic. Nothing can establish error, more than such a practice as this: yet this is a mistake into which even men of eminence have fallen.

"But He, from whom 'all holy desires, all good counsels, and all just works do proceed,' preserved our Brother from turning out of the narrow path he had to keep, either to the right hand or to the left. Whatever separate part of God's counsel an erroneous teacher was exclusively adopting, Mr. C. wisely determined to preach the *whole* counsel of God. He would not quit the foundation because another was building *wood, hay, stubble*, upon it. He was too well instructed to blindly advance the Arminian error as the only specific to cure the Antinomian. Heresy is not to be cured by heresy, but by truth. He maintained firmly the Doctrines of Grace, though another was perverting them; and ceased not to preach as fully and freely as before, *Redemption through the blood of Christ*, as many hundreds now living can testify. And they can testify too, that he did not stop there: he preached also *Sanctification by the Spirit of Christ*, and the peculiar obligations which the doctrines of grace lay Christians under *to deny ungodliness and worldly lusts, and to walk soberly, righteously, and godly, in this present world.*

"Does any sincere Preacher of God's word, now labouring under such difficulties as our Brother had to struggle with, wish to know what success is to be expected from such a steady perseverance in the *doctrine which is according to godliness* — a course which will no more countenance carnal gospellers and mad evangelists, than dead formalists or hardened profligates? — I will endeavour to strengthen his hands, by informing him that it was attended with the following good effects.

"1. The appeal, which his consistent conduct lodged in the consciences of his people, kept the greater part of them from wandering, and recovered others who had wandered. His congregation increased: God set his seal to his word; and afforded his power and presence to the genuine administration of it. Many were awakened; others established in the whole truth. Such, indeed, was the effect felt by many who were brought under the Minister of St. Giles's, that it reminds us of such assemblies as are described 1 Cor. xiv. 25, where, if *there should come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth.*

"2. The effect was felt by the false Apostle. His congregation declined: serious enquirers perceived that this teacher could urge no evangelical doctrine or privilege, which their own Pastor did not as firmly maintain. Mr. C. was none of those, who fear to give the Children bread lest the dogs should catch at it; or, if they give it, give it so sparingly and with so much caution, that the Children are afraid lest it should poison them. — But, like a true Parent, he gave his Children not only their *food*, but their *work* also, and their *medicines* too when they needed them. (Oh that every Preacher would consider this!) The Children knew the Father, and crowded round him, till at length the Antinomian not being able (as Mr. M— of Reading informs me) to raise a subsistence, left them in 1796, and the place was afterwards shut up.

"3. The good effect of our Brother's conduct was visible throughout Reading. If all did not love him as a faithful witness (and where, and when, did the world love a faithful witness?) yet all had marked the steady and devoted Minister. In walking with him at different times through the town, I could not but observe the kind of respect paid to him; and, though part of this may be placed to the account of his family having resided so long on the spot, yet how many high-born Clerks have droned away their lives in sight of their family mansion, and at length ceased to cumber the ground, without producing a single sigh of *Alas, my brother!* — On the contrary, how many, whose births could scarcely be traced, have, on taking their

flight, wrung, like our Brother, the cry from a thousand hearts of *My Father, my Father, the chariots of Israel and the horsemen thereof!"* *

Allow me to express my hope, that by the insertion of this paper in your valuable Miscellany, the important instruction contained in the above extract may be beneficial to many of your readers. I am, Sir, yours truly,

Nov. 1826. A.

A Hint to Pastors of Churches.

To the Editor of the Baptist Magazine.

Sir,

I beg leave to call your attention to an evil, that in more instances than one, I have seen to exist in our Denomination. I trust that in mentioning it I shall not be accused of a disposition to find fault, as I assure you, it is done from a pure regard to the best interests and scriptural prosperity of the church of Christ. I allude, Sir, to the too great readiness of some of our ministers to engage in the Ordination of men as pastors of our churches, of whom they know very little, or perhaps nothing. I knew a case three or four years ago, where a young man left one of our churches in deep disgrace, removed to a distant part of the kingdom, and within three months was ordained Pastor of a new but promising church, by some of the most respectable ministers in the Denomination. Once or twice since then I have witnessed similar proceedings. If the very respectable gentlemen, whose presence and services are afforded on the day of Ordination, are remonstrated with on the subject, their reply invariably is, they knew of nothing improper, and that if they had heard of such and such things before, they would have declined taking part in the proceedings. Now, Sir, my enquiry is, how far it is right in the Pastors of our churches to ordain those to the ministry of whom they know but very little? Should they not previously enquire concerning them of those to whom they are well known? Is not engaging in the ordination of strangers violating the apostolic direction, "Lay hands suddenly on no man?" If Deacons should "first be proved," does it not become us to know those who by our means become the presidents of our churches? Have not many churches been ruined, by having men as their pastors who have afterwards proved a disgrace to the cause? None of us would engage in the ordination of a man unless we knew something of his creed, and ought we not to have, at least, an equal acquaintance with his life?

It may be said, that the fault of having such men for Pastors rests with the churches. This is partially true: but be it remembered, that some churches are newly formed, and their Deacons are inexperienced and easily imposed upon; and some churches in important stations are small, and have a leaning to some favourite sentiment; designing men know how to act with them; and if two or three respectable ministers will come to their ordination, all parties for *the present* are well satisfied. *But*— by and bye the cause is ruined.

Hoping that in some form or other you will give a hint on the subject. I am, very truly yours,

A Pastor.

Dissenters' Registers of Births.

Sir,

An opinion has been given (I think from the Bench), that the Regis-

* Cecil's Works, vol. i. p. 232—239.

ters of Births, kept and attested by Dissenting Ministers, or Teachers, are not valid evidence in a court of law. This opinion, I cannot think to be correct, until I receive satisfactory answers to the following enquiries. Such answers may possibly be given by some of your correspondents, though at present I see not any ground to anticipate them.

Did not Dissenters within the last century pay a duty, or tax, for every child registered by them?

Was this duty imposed by Civil, or Ecclesiastical authority, or by both?

If it was imposed by Civil authority, did it not legalize and render valid, in point of law, such Registers for which that duty was paid?

When the law, which made this tax or duty obligatory, was repealed (as it was about the year 1793 or 1794), was there any particular clause inserted, in that repeal, to render nugatory, or to invalidate the subsequent Registers of Dissenters? If there was not, and they were legal before, are they not legal still?

Besides, if the Registers kept by Dissenting Teachers be not recognized as legal, on what ground does the Bishop of Chester (and, as I should presume, other Bishops), require an account from Dissenting Ministers of the Births and Burials registered by them?

You will oblige me, and I dare say many of your readers also, if you will call the attention of your correspondents to the above enquiries, by an insertion of them in the Baptist Magazine. I am, Sir, yours, &c.

29, *Charles Street,* J. H.
City Road, London.

POETRY.

PSALM CXXXVII.

By Babylon's broad river,
In hateful bondage kept,
We sate — and thought of Zion ever,
And bitterly we wept.

With sorrow on the willows
Our tuneless harps we hung,
They droop'd above the sparkling billows
Forsaken and unstrung.

For there our foes, disdaining,
And sneering at our wrongs,
Asked — while our thoughts were sad and paining, —
To sing them Zion's songs.

How, amid mocking strangers,
Shall we her anthems sing?
How, in captivity and dangers,
To gladness tune the string?

If I — whilst with me lingers
A spark of vital fire —
Forget thee, Zion — let my fingers
Forget to strike the lyre.

Or if thine altar broken
I love not more than song,
By me no more may note be spoken,
But stiffen'd be my tongue.

Mark, Lord, how Edom shouted
In Zion's troublous days,
When the fierce foe her sons had routed,
"Rase Zion — Rase it — Rase!"

Oh, Babylon's proud daughter,
Made but to be o'erthrown!
Blest shall he be who comes to slaughter,
And dash thy children down.

36, *Castle Street,* G. L.
Holborn.

REVIEW.

A Popular Introduction to the Study of the Holy Scriptures for the use of English Readers; by William Carpenter. Illustrated with maps and plates. pp. 656. 8vo. Wightman and Cramp. Price 16s.

WORKS which are undertaken with a particular design to help the biblical student, especially when they are executed with tolerable correctness and ability, are justly entitled to a more than ordinary share of public approbation and encouragement. The inconceivable value of the Holy Scriptures to the human race, in relation both to the present and the future state, and the unfathomable mines of wisdom and knowledge which they contain, abundantly justify the labours of those whose time and talents have been expended in illustrating their principles and verifying their statements.

Every publication which proposes to improve the health, to increase the property, or even to add to the amusement of the reader, is sought after with eagerness, and perused with avidity. In what estimation, then, ought those attempts to be retained, whose immediate object is to facilitate our progress in attaining that knowledge which is not only superior to every other, but without which the relative worth of subordinate information and pursuits can never be correctly ascertained? The best answer that can be framed to this inquiry will be found in the enlarged circulation, the careful examination, and the practical influence of such works as that which we have now the pleasure of introducing to our readers.

Our author very properly makes honourable mention of Mr. Horne's more elaborate work, but justly remarks, that "its necessarily high price places it, in very many instances, beyond their reach," by whom its possession would be regarded as a considerable acquisition. To fill, therefore, an unoccupied niche in that department of instruction, which relates to the knowledge of Jewish and Christian theology, in a manner that may be most extensively accessible, and, at the same time, including information on all the most essential articles of inquiry, comprehended in a devout investigation of revealed religion, is the design of the present volume, which object appears to us to have been diligently pursued, and respectably accomplished.

Mr. Carpenter divides his plan into two parts. The first is entitled, "Directions for reading the Bible." This part, after some judicious "Introductory observations," is subdivided into two chapters: the first treats "Of the disposition and habits of mind which are required for a profitable perusal of the Bible;" and the second suggests "Rules for reading the Holy Scriptures." The second part, which comprises nearly the whole of the volume, is presented to the reader under the title of "Helps towards a right understanding of Scripture;" commences with "Introductory observations on the nature and sources of these helps," and contains eleven chapters, the subjects of which are "Prefatory observations on the several books of Scripture. — A sketch of Sacred Geography. — Political antiquities of the Jews. — Sacred laws of the Jews and their sanctions. — Sacred festivals of the Jews. — Sacred places of the Jews. — Sacred things of the Jews. — Members and Officers of the Jewish Church. — Of the corruption of Religion among the Jews. — National and domestic customs of the Jews. — Scripture allusions to various customs and opinions." These chapters are again divided into sections, each conveying valuable instruction, but too much diversified for us minutely to specify. The work concludes with an "Appendix," in which the reader will find, "The outlines of a Scripture Cyclopædia,"

and "Scripture lessons for daily reading in historical order." The plates and maps amount to seven; as to the latter, whatever criticism may have to object, after reading the following remark, it cannot be severe. "Of the maps accompanying this chapter, the author will only say, that upon them he has bestowed no trifling labour; and, yet, after all, he sees much reason to solicit the indulgence of those who may inspect them. They who know the difficulties of the subject will not be surprised that he should sometimes have erred." In several sections of the volume, the reader will meet with much that may assist him in the tabular and analytical form; and as a specimen of the author's style and sentiment we quote as follows.

"We have been repeatedly reminded of the sentiments of Socrates, Plato, Cicero, and others, who by the mere exercise of reason, it is said, discovered that the present is not the only state of being—that the existence of man does not terminate with this life, but that there remains a state where virtue will be rewarded and vice punished. Granting that such discoveries as these have been made, and which, indeed, we have no disposition to deny, we ask those who vaunt of philosophy, for the purpose of derogating from the value of revelation—we ask such persons what it cost those individuals in the pursuit of the knowledge in question ere they could triumph in its possession? Did the oppugners of revelation ever follow these master spirits in their mental excursions? Did they ever make an effort to discipline their own minds to the same severe and laborious course of investigation, which these were obliged to prosecute through toilsome months and years? We fear they have not so done, and they are therefore incompetent to determine how many there are who would have attained to the same degree of assurance, on this topic, as the worthies to whom we have referred. The process by which the truth was thus to be arrived at, was too complex to engage the attention of the great proportion of men, and therefore, God in his infinite compassion made known a shorter way. That way is to be found in the Scriptures: and we are prepared for the sneer and laugh of the witling when we say, that the most illiterate man who can read his Bible, and avail himself of the information therein contained, knows more about a future state of existence than either Socrates or Plato. And what is of infinitely more value than this, the knowledge of the former is both more influential and more satisfactory than that of the latter. So dubious did the evidence, upon which the conclusions of philosophy rested, appear to the minds of the persons to whom we have been referred, that they were far from satisfied of the doctrines which they endeavoured to impose on others. In circumstances when the support of such principles was most needed, the confidence of the philosopher forsook him, and in the contemplation of death he viewed the existence of a future state as a problem not to be solved. Even Cicero speaks of this doctrine as doubtful, and in his treatise on Old Age, he introduces the elder Cato mentioning it as an opinion he was fond of, rather than as a doctrine he could demonstrate; and comforts himself, after enumerating all the arguments he could think of for it, with this reflection upon the whole; that if the soul dies with the body, the petty philosophers, who oppose themselves to the opinion of the soul's immortality, ceasing to be, as well as himself, would not laugh at his credulity. Plato, in his *Phædon*, makes Socrates speak with some doubt concerning his own arguments, and introduces Simmius saying to him, 'We ought to lay hold of the strongest argument for this doctrine, that either we ourselves, or others can suggest to us. If both ways prove ineffectual, we must, however, put up with the best proofs we can get, *till some promise or revelation shall clear up the point to us.*' The wisdom of Socrates and Plato united, did, in fact, only produce such arguments, for their favourite opinion, as they themselves were dissatisfied with. Cicero, being so attached to the same opinion, that, as he says, he would rather err with Plato in holding it, than think right with those that deny it, poorly echoes the arguments of his master, adds little to them himself, and at the conclusion virtually giving up the point, with all the arguments brought to support it, endeavours to comfort himself and others, against the approach of death, by proving death to be no evil, even should the soul perish with the body. Such were the conclusions of philosophy, and such was the very doubtful evidence on which these conclusions were built. We turn, however, to the Holy Scriptures, and every doubt is removed—every objection is silenced. What, indeed, appeared as probable, and devoutly to be wished for, is, by this revelation, rendered indubitably certain. The speculations of philosophy give place to the certainties of revelation, and 'life and immortality are rendered manifest by the gospel.' 2 Tim. i. 10," p. 7—9.

In fine we are not aware that this interesting and useful volume will require any apology, but should this be

the case, the author has anticipated the exigence by adopting, as his own, the words of Lightfoot, with which Mr. C. concludes his preface.

"What I have done, I leave with all humbleness, at the reader's feet. If he accept it, it is more than I can deserve; if he censure it, it is no more than I shall willingly undergo; being most ready ever to submit to others, and to acknowledge my own infirmity, and owning nothing in myself but sin, weakness, and strong desires to serve the public." p. viii.

Should this work be generally received by those persons for whom it is principally prepared, and to whom it is well adapted, who may not be able to procure more learned or expensive assistance on this subject, as we sincerely hope it will, the worthy author will not have laboured in vain, nor have spent his strength for nought.

Letters to a Friend; containing the Writer's objections to his former work, entitled, "Dialogues on Important Subjects," published in 1819; together with his Reasons for believing in the proper Deity of the Son of God, and the Divine Personality of the Son of God, and the Divine Personality of the Holy Ghost. By James Harington Evans. 12mo. pp. 139. 1826. London; Nisbet. Price 2s. 6d. bds.

Mr. Evans, it will be remembered, was once a Minister of the Established Church, and seceded several years ago, in company with five other Clergymen, of whom one has since died, and the rest, we believe, have either returned to their former communion, or ceased to be preachers of the Gospel. Mr. E. became a Baptist, and settled in London, where he soon raised a considerable congregation. Shortly afterwards a change in his sentiments took place, which materially affected his acceptance and usefulness. Forsaking the doctrine of the Trinity, as generally received in our Churches, he adopted the Sabellian hypothesis, or rather the indwelling scheme, which, as our readers scarcely need to be informed, though specious and plausible, involves a denial of the true and proper Deity of the Son and the Holy Spirit. His thoughts on this subject were presented to the public in 1819, in his work entitled "Dialogues on important Subjects." Since then he has been led, after much reflection and prayer, to retrace his steps, and has now published the volume before us, containing a retractation of his error, and a statement of his present and more matured views of divine truth.

We sincerely congratulate Mr. Evans on his restoration to "soundness in the faith," and cordially unite with him in thanksgiving to the "God of all grace," by whose heavenly guidance, we doubt not, he has been brought back to the right way. The perusal of this work has been attended with much satisfaction and pleasure; particularly because we feel assured, from Mr. E.'s spirit and manner, his serious, humble, and pious statements, that he is not likely to be again "tossed to and fro with every wind of doctrine." Surely no real Christian can read the following extracts without feeling an affectionate and sympathetic regard to the writer:—

"Sorrow and myself, my dear Sir, are not entirely strangers to each other. I am not wholly unacquainted with those trials which are sooner or later the portion of our common humanity. The cup of anguish is not entirely foreign to these lips, nor am I without some little experience that man is born to trouble, as the sparks fly upward. I have known what it is to lose, one after another, friends once near and dear to my heart. I have known what it is to follow, and that lately, a father to his grave. I have known also, what was more bitter than even that bitterness, to have been classed, by some of the friends of my Lord and Master, among his very enemies, among those whose principles I never held, nay, whose principles I cordially and entirely rejected. But I can in sincerity assert, that to have holden the opinions contained in the Dialogues, in the first place, and in the next to have published them to others, is, and I believe ever will be, considered by myself as the most afflicting circumstance of my life." p. 21, 22.

"Perhaps when the pulpit hears this voice no longer, and this hand shall guide the pen no more for ever, when the soul may have passed into that world where darkness and error, and sin, the cause of both, shall be known no longer, it may not be

without a blessing to some individual or another, as his eye glances over these pages, to observe how God can by his grace withhold a man from himself, preserve even in the midst of his own delusions, and that too while he severely chastens, in order to restrain from future evil. Perhaps it may not be without its instruction to such an one to be told, that as long as those erroneous opinions were retained, a most manifest withering was experienced in the ministry, and no little evil effect in my own soul. Nor may it be without its use to remark, that the grace of God can so far overcome the mortification arising from an avowal of error, as to make a man consider the moment of the most public acknowledgment of it as one of the most peaceful of his life." p. 34.

Mr. Evans's volume comprises twelve Letters, in which he states, concisely and satisfactorily, his views of the doctrine of the Trinity, and especially of the Deity and personality of the Son and the Holy Spirit. It will be gratifying to our readers to learn, that his sentiments entirely accord with those commonly termed orthodox, and that he is now a Trinitarian and a Calvinistic Baptist. The observations contained in the twelfth letter are so important and useful, that we cannot refrain from extracting the whole.

"My Dear Sir,

"Although the unreserved declaration of my opinions, on the subjects contained in these letters, be but the payment of a debt, and the fulfilment of a promise, as it regards yourself, yet as the medium by which I address you is a public one, and as these pages may arrest the attention of some one whose mind may be perplexed with difficulties on the Trinitarian question, I would, as one that has once suffered what he is now suffering, especially consider his situation, and with all affection and humility offer him that advice which I conceive such a situation requires.

"*And, in the first place, I would desire such an one to reflect, that whatever difficulties may be supposed to exist on the subject of the doctrine of the Trinity, yet that it is a creed in which the holiest, the most reflecting, and the wisest among men have lived and died.*

"Whatever ingenuity may be displayed to evade the force of this observation, it is one which, on calm reflection, must have great weight on every considerate mind. It is no answer to reply that numbers make not error to be truth, that the proportion of Catholics greatly exceeds that of the Protestants, and that truth may for a time stand alone. All this meets not the remark. That the far greater part of mankind will choose error rather than truth, is what the Scriptures prepare us to expect, while every day's experience abundantly displays it to our observation, and as long as this is the case, the mere consideration of numbers, as generally applicable to the world, cannot possibly decide any question. But I am addressing myself to one, of whom I would hope, that he has himself some perception of, and relish for, the truths of the Gospel, who may have been convinced by the Eternal Spirit of the plague of his own heart, and have been led to the cross of Immanuel for life and salvation, and whose desire is to surrender himself up to God; although his mind be for the present entangled, he must pardon me if I add, in the mazes of a delusive sophistry.

"And it is for such an one to consider what are the probabilities that men, who have denied the doctrine of the atoning sacrifice, the necessity of regeneration, who have been strangers alike to the spirituality of the law and the grace of the Gospel, who have denied, in fact, all that in reality is peculiar to the religion of Jesus Christ; what are the probabilities, I repeat, that such men should have been *right* in their rejection of the distinction of persons in the Godhead, while those who have found the great and distinguishing truths of the Gospel their meat and their drink, their medicine in sickness, their strong wine in trouble, their support in life, their comfort in death, should have been so generally, one might almost say, so universally *wrong?* Let him look at Calvin, Luther, Melancthon. Let him look at our reformers, our martyrs, our confessors. Let him look at those whose works live in the hearts of those who live for God, who speak though dead, and warn us from the grave. What would be their concurrent, what would be their one testimony? On this creed we lived, on this creed we died. This foundation was our foundation, and upon this we built all our hopes for eternity. In our modes of explanation on some points we may have differed, but our mind was substantially the same. For we believed the Father to be God, the Son to be God, the Holy Ghost to be God, personally distinct from each other, essentially one. Seriously and affectionately would I entreat him to reflect how utterly inconceivable it is, how directly opposed to the declaration of God's word, that the church of God, which is 'the pillar and ground of the truth,' 1 Tim. iii. 15. should be thus grossly deceived, *believing that to be a fundamental truth, which in fact is, according to that view, no truth at all.*

"In the next place, I would entreat him

to consider, *whether the difficulties which present themselves on the Trinitarian side of the question, are not those only which are to be expected on any and every question of divine truth*—whether there does not appear, in every revealed doctrine, a certain point, beyond which we are instantly lost in uncertainty and confusion.

"In the consideration of sin, in its first introduction into the world, in its cause and effects, as perfectly consistent with the unsullied holiness of God—in describing the invincible energy of the Holy Ghost, so needful to the final salvation of every saint, yet without destroying the free agency of the believer, and the responsibility of the unbeliever—in maintaining the doctrine of the entire corruption of man, without denying the testimony of the natural conscience against sin—in speaking of God's free and sovereign choice of a people unto life eternal, yet leaving sin upon the sinner, and representing man's destruction as wholly of himself—in the glorious doctrine of substitution—in marking the limits between godly and slavish fear—presumption and unbelief—antinomianism and legality; in these, and a variety of other questions, the man who has considered much, will not aver that difficulties will not at times offer themselves, however satisfied and convinced he may be as to the general issue. The comprehension of the human mind, even of the mind illumined with the rays of divine light, is, in fact, but exceedingly limited. 'We see through a glass darkly.'

"Spiritual truth is a glorious and lovely fabric. How can it be otherwise? Its architect is God. The foundations of it are deep as eternity; its elevation high as the throne of Jehovah itself, while its dimensions are boundless as the Divine mind that formed it. In the contemplation of the building, therefore, it is no wonder if we are soon lost. We can, through grace, discern something of its design, its strength, its symmetry. Some of its parts, all indeed needful for us to know, are revealed according to the proportion of faith; but its extreme points lie infinitely beyond us, and are quite hidden from our sight.

"I embrace, therefore, the Trinitarian side of the question, not because it has no difficulties, for, on that plea, I should believe nothing, but because I see it revealed in the Bible. This is enough. I believe it because God reveals it; and, as to the difficulties, I find it attended with far less difficulties than any other system, while the difficulties themselves are more immediately connected with the consideration of the divine essence, of which I can really know nothing but as God is pleased to reveal himself.

"I would, in the next place, *caution him against deciding from detached portions of the Word.* The comparing Scripture with Scripture, the consideration of one part with another, and the looking at the whole together, fairly, very slowly, and with much prayer to be kept from deciding in his own spirit, is the track I would, in all affection, advise him to pursue. Although Gospel truth be a system, yet it is not systematically revealed in the Scripture. The Holy Ghost is oftentimes pleased to unfold a truth of the highest importance, where we are the least prepared for its disclosure. And it is in reading Scripture as a whole, that this will be seen and felt. Partial readings of the word lead to certain error. It is the entire of Scripture, the analogy of faith, which must decide every controversy. And I would entreat him to reflect, that if, on the whole, he shall, through grace, be settled on that truth, which I have briefly given him my reasons for embracing, it will be enough, even if he should still see many things in it deep, mysterious, and hard to be understood. It often seems good to the infinitely wise God to exercise the faith and patience of his creatures in this very way. If the removal of the difficulty be needful, he will not withhold the blessing to the soul led humbly to wait for it. But the removal of it may be in a mode we but little expect. Trials, temptations, and sorrows, may be the way through which he may graciously burst in upon the mind, and communicate of his own inexhaustible fulness. In the use of every appointed means, it will be good for the soul thus situated, to hope and quietly to wait—to wait upon, and to wait for the Lord.

"Lastly, *I would beg him to weigh well the tone and temper of spirit with which he is investigating the subject.* Men often take a state of mind to the Bible, which neutralizes every truth which is presented to them. Receiving 'as new born babes,' 'in meekness,' 'at the feet of Jesus,' the ingrafted word, is our only right frame and posture. The page of Scripture may as easily be converted into a stage, on which the pride of our nature may love to exhibit itself, as any where else. Let him watch here, as well as pray, that he enter not into temptation.

"And now, my dear Sir, I conclude. I would hope that what I have written may appear satisfactory to you, as a general answer to my own book. I have endeavoured, as far as lay in my power, to shew the fallacy of its argument, and the danger of its tendency. I take my leave, with earnest prayer that the Holy and Eternal Spirit would condescend to bless this lowly attempt to undo what I so much regret was ever done, and so to overcome the evil, as may be to the good of my fellow creatures,

and to the manifestation of the divine glory. I am, my dear Sir, yours affectionately,
"J. H. Evans." p. 128—139.

We are informed that Mr. Evans's ministry is attended by a large and increasing congregation, and that the divine blessing manifestly accompanies his labours. May that blessing long continue, and be abundantly vouchsafed!

We may be permitted to remark, in conclusion, that Jones's "Scripture Doctrine of the Trinity" is one of the best *human* publications on this important subject—particularly because the testimonies of the Inspired Writers are there collected and arranged, without any attempt at explanation. It is a work which may be safely recommended to the thoughtful and inquiring.

Sermons on various Subjects, by the late Rev. John Hyatt, one of the stated Ministers of Tottenham Court Chapel, and the Tabernacle, London, edited by his Son, Charles Hyatt: to which is prefixed a Memoir of the Author, by the Rev. John Morison, Minister of Trevor Chapel, Brompton. pp. 366. Westley. Price 10s. 6d.

Few preachers, since the days of Whitfield, have addressed larger auditories, or have been listened to with more attention than the lamented author of these discourses. Multitudes, from their personal attendance on his ministry, are well qualified to bear witness to his faithful admonitions, his earnest appeals, and his affectionate invitations. Numerous, also, and satisfactory are the instances which abundantly justify the conclusion that he laboured not in vain, nor spent his strength for nought.

It must have been obvious to all who heard him, that his public exercises drew as largely upon his physical powers as his mental resources, insomuch that the intervals of labour were inadequate to repair the waste occasioned by the excitement and energy of his pulpit addresses, and to protect the constitution from the invasion of a disease, whose influence, after having repeatedly interrupted his valuable services, was permitted, in the commencement of the present year, and in the sixtieth year of his age, to terminate his useful life. If, however, the continuance of life were to be measured by the usefulness of it to others during its progress, then perhaps, few ministers have lived to a more advanced age than Mr. Hyatt.

Those who knew the man and his communications, will not expect to find in this posthumous volume elaborate arguments, splendid imagery, nor critical discussions: for they must be aware that to such attainments the author made no pretensions. Indeed, he appears to have formed a very correct estimate of the miscellaneous character of his numerous hearers; and to have been much more concerned that they might be deeply affected with the reality and importance of divine truth, than to stud his discourses with rhetorical ornaments; which, if not designed, are more adapted to embellish the speaker than to commend him "to every man's conscience in the sight of God."

The Sermons before us are plain, serious, evangelical, and discriminating; but, when we consider the additional interest which was communicated to them by the appearance of the preacher, the power of his voice, and the animation of his delivery, we are conscious that the reader, who is altogether unable, by recollection, to supply the absence of these, will be likely to peruse them with less advantage than those persons who have received the benefit of the author's living instructions. To the numerous friends of the deceased, this work will be highly acceptable; nor can it be seriously examined by any reflecting mind without some beneficial result.

The volume contains nineteen Sermons, on the following subjects: The Duty of Secret Prayer.—The Certain Disclosure of Sin.—The Value of the Soul.—Reflections on Death.—Divine Glory displayed.—The Duty of Patience.—Christian Privilege and Duty.—Universal Peace.—Supreme Delight in God.—The Last Day.—Certain Triumph of the Gospel.—Simplicity in Preach-

ing.— Discriminating Mercy displayed. — Love to Christ. — Ministerial Fidelity. — Christian Consistency. — Advantages of Afflictions. — Decision of Character. — Design of the Christian Ministry.

We involuntarily linger on the dying words of a Christian instructor; their being the last he publicly uttered, seems to impress upon them an irresistible force and solemnity. On this account we shall present our readers with an extract from the last of these discourses; which, the Editor informs us, was the last his departed Father delivered; and was addressed but a few days before his death, to the congregation assembling in Tottenham Court Chapel.

"If the Church of Christ is his body, and every real believer is a member of that body, how important, the question, Are we members of the body of Christ? Millions have been taught to say, that in baptism they were made members of Christ, who have given indubitable proof that they uttered falsehood. The members of the body of Christ are united to him as the head, and there are no dead, no unsanctified members. All are useful, active, and obedient. Ah, my hearers, beware of deception — beware of substituting the name for the reality — the form of godliness for its power. Surely, licentious characters present cannot presume that they are members of the mystical body of the Son of God. A holy head and impure members — a pure fountain, and corrupt streams — a good tree and bad fruit — these are anomalies. If you are united to him you are of one spirit with him.

"If Christians are members of the body of Christ, how ought they to love one another, to sympathize with one another, and to bear each other's burdens. How concerned should they be to supply the necessities of their needy fellow members, remembering the word of their great head, 'Inasmuch as ye have done it unto one of the least of these my disciples, ye have done it to me.' 'I was hungry, and ye gave me meat, thirsty and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me; I was sick and ye visited me, I was in prison and ye came unto me.' Exercise tenderness towards any who are fallen, restore them in the spirit of love, and consider yourselves lest ye be tempted. Above all, let Christians, as members of the body of Christ, watch and pray against sin. Sin in a member of the body dishonours the head." p. 363.

Mr. Morison, in a well written Memoir, extending to about ninety pages, and forming an interesting introduction to this volume, has paid respectful attention to the memory of Mr. Hyatt, and has thus considerably enhanced the value of the work. On several accounts we cannot help hoping that its sale may be very enlarged.

A Sermon preached at Thaxted, August 29, 1826, at the Interment of the Rev. John Jennings, Pastor of the Independent Congregation in that Town. By William Chaplin. To which is prefixed the Address delivered at the Grave, by Joseph Morison, pp. 24. Holdsworth. Price 1s.

This tribute of regret and esteem for departed excellence deserves to be gratefully and extensively received: it possesses the substantial claim of being affecting and instructing. The name of Mr. Jennings of Thaxted, has been long familiar to our recollection, and has always been associated in our minds, with sincere respect and Christian regard. This good minister of Jesus Christ has, however, in the sixty-fourth year of his age, finished his important, labours, and entered on the heavenly rest. To improve this impressive occurrence, Mr. Chaplin selects the words of David, "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." "In this passage," the preacher observes, "we have — an instance of mortality,—an example of resignation,— and an expression of assurance." This outline is filled up in a very sensible and edifying manner.

We have marked two paragraphs to present to our reader. The first, while it records a most pleasing event, shews, also, how naturally the painful duty of delivering this discourse devolved upon Mr. C.

"Of the reality and strength of his personal religion, there can be no doubt. His life was replete with its fruits. It began early, under the pious care of his excellent parents, and the pastoral instructions of my venerated predecessor and colleague, the

Rev. John Angus, he was led to remember his Creator in the days of his youth. His father was of the medical profession in Bishops Stortford; who sustained an exemplary religious character as a member for forty years of the ancient independent church there, of which he was also a deacon. He brought up a large family in the nurture and admonition of the Lord; and here I will venture to repeat a circumstance which I also mentioned in the funeral sermon for another of his sons, the late Rev. Nathaniel Jennings, of Islington. When I was called in providence to improve the death of the aged mother, about twenty years ago, all her family were present; and as it was the day for partaking of the Lord's supper, we had the pleasure of seeing them all, eight in number, at the table of the Lord, together with the husbands and wives of such of them as were married, being more than half of the number. A very pleasing instance of religious profession in one family, and one that Christian parents ought to consider as a motive and encouragement to set a holy example to their children, joined to instruction and prayer." p. 13.

Our second extract is taken from the advice given to the destitute church; and merits the particular attention of all congregational churches.

"Be careful as to the measures you pursue in discharge of the duty that now devolves upon you for filling up the vacancy which death has occasioned. Remember that the sole right of appointing to the pastoral office is vested in the church. The The New Testament which is our only guide in whatever relates to the spiritual concerns of Christ's kingdom, recognizes no other description of persons in reference to those concerns. Some have strangely conceived, and the conceit has sometimes produced dissension and strife, that subscribers, as such, are entitled to a full share in the appointment of a pastor; and some churches have unwisely and unscripturally yielded to the claim, thereby opening the way for future mischief. — It is possible that a body of subscribers may attach themselves to a Christian church by their voluntary contributions, among whom opinions prevail adverse to the principles of the gospel; and whose taste and views with regard to a minister are such as the church would find to be neither edifying to themselves nor profitable to the souls of others. And there is no method of preserving purity and spirituality of communion in our societies, if there be an admixture which the word of God does not sanction in the order, discipline, government, and proceedings of his church. Besides which, it should be recollected that there is no permanency in the connexion about to be formed between a minister and subscribers only; that is to say, there is no rule, no acknowledged law by which that connexion is to be sustained. A person may allow his name to remain in the list of contributors, up to the day of election, and then withdraw it for ever; and more than this, there may be, and, in some cases, there has been a dishonourable swell of the list of subscribers on the eve of such an appointment! The subscription list is altogether a voluntary thing, which may be increased or diminished by all sorts of characters at their own caprice; and it is strange that they should have conceived this to be a basis on which is to rest the right of appointing men to the most sacred of all offices and trusts. But church membership is a permanent relation appointed by the Lord Jesus, and regulated under the authority of his word. It therefore forms a legitimate and abiding ground for the proceeding in question, as well as for all others relating to the holy interests of the kingdom of Christ. If any church depart from it, you may expect to hear that such a church is more or less distinguished by confusion and dissension, for a string has been loosened which opened the door for much evil work. I feel it my duty, my Christian friends, to warn you against this at the present critical juncture. From much observation and reflection, I am induced to hold up the principle I have mentioned as one of vital importance to our churches, and I now urge it upon you as one that ought never to be ceded.

"At the same time, allow me to remark that you will not exercise this right in a becoming manner, nor will you maintain your proper character as a Christian society, if you do not act with great discretion and prudence, and particularly towards those of your fellow-worshippers who are not united to your communion. Their *concurrence* and *approval* you will not, I hope, treat with indifference. It will be found of no small importance to you and to them for the church to form its decisions and to pass its acts, with a special view to general harmony and peace. It should be made very apparent that the church seeks the edification and profit of all; that you are anxious to secure such a ministry in this place as will be likely to obtain the cordial good-will of all classes, so that the hearers at large might take pleasure in attending divine ordinances, and thus be in the way of receiving real and substantial benefit to their souls. A church loses sight of its duty and interests, when it stands up for its rights superciliously, and pushes them rashly, when it forgets that one

grand end of a standing ministry is its own enlargement as well as its edification, and that this is hardly to be expected where the acts of the church are not done in a spirit of conciliation and kindness and Christian love. I hope, my friends, you will have much of the spirit of Christ among you, and if so, I am sure you will always shew that you seek the Christian concurrence of all your fellow-worshippers, and that you value it." p. 24—24.

An Inquiry into the Grounds on which the Prophetic Period of Daniel and St. John has been supposed to consist of 1,260 *Years. By S. R. Maitland, perpetual Curate of Christ Church, Gloucester.* pp. 85. Hatchard.

We must confess that the vapouring of a recent publication on the subject of prophecy has so wearied us, that we commenced our perusal of the one now before us with such apprehensions, as no author can wish should occupy the mind of a reviewer, when his own performance is under consideration. Under these circumstances, it was not a little gratifying to us to observe, that, instead of several hundred pages, our labour was limited to eighty-five; but we were soon more effectually relieved, by finding in Mr. Maitland a complete contrast to the obscurity, declamation, and dogmatism which distinguish the northern production, and which so severely tested the critical equanimity of ourselves and our cotemporaries.

It is not possible to read this "Inquiry," without being strongly prepossessed in favour of its author. The obvious appearance of the gentleman, the scholar, and the divine, throughout the pages of this pamphlet, must necessarily produce on the mind of the attentive reader an impression greatly to his advantage; and though on the particular point, to which he so candidly invites attention, opinion may at present continue divided, yet we, who do not intend to commit ourselves by prophetical calculations, venture to predict that the appearance of such a writer on the subject he has chosen, or any other, will be highly acceptable, and secure the grateful acknowledgments of every person who is competent to form a due estimate of his valuable services.

The design of the work, which we have thus introduced to our readers, "is to promote an investigation of the grounds upon which most Protestant commentators have been led to consider the prophetic period, mentioned by Daniel and St. John, as consisting of 1,260 years."

"After much consideration, (says Mr. M.) I feel convinced that '*the time, times, and dividing of time;*' Dan. vii. 25: '*Time, times, and a half;*' Dan. xii. 7: '*Time, times, and half a time;*' Rev. xii. 14: '*Forty and two months;* Rev. xi. 2; xiii. 5: '*The thousand two hundred and three score days;*' Rev. xi. 3, denote a period of 1,260 *natural days.*" p. 2.

In pursuing the inquiry, the author respectfully notices the principal writers who have taken a different view of the subject, and assigns such reasons for dissenting from their conclusions, as those of them who survive will no doubt deem of sufficient importance carefully to examine. The reader is seriously cautioned against the danger of departing from the plain meaning of words, on the ground that their literal fulfilment is *impossible.*

"Looking, then, (the author remarks,) at the argument in general, I can only say that I see no *impossibility* involved in the supposition, that the prophecy may receive its accomplishment in three years and a half; and that even if it *appeared* otherwise, I should be very unwilling to admit such a supposed impossibility, as a sufficient warrant for changing the usual import of common and well understood words." p. 28.

The remarkable discrepancies which appear in the interpretations of those who understand the 1,260 days as so many years, as to the events occurring during this period, are referred to, and it is shown that the disagreement is not confined to subordinate circumstances, but extends to some of the most striking features in the prophecy. These animadversions, however, are conducted with great candour, as the reader will conclude from the following passage:—

"While I am obliged to speak of various writers, and to refer to their works, it would deeply grieve me should one word of this pamphlet give offence to any Christian, and especially to those who are engaged in that study, which appears to me the best and

the noblest in which the human mind can be employed—the study of the word of God. I trust, however, that I have not written, and shall not write offensively, and I know that they who sincerely love truth will pardon some freedom in the search of it." p. 42.

Towards the close of this work, lest any should infer from his statements that he has some leaning towards ROME, this sensible writer repels the insinuation in a strain equally creditable to his Protestant principles and his Christian feeling.

"Let me not be misunderstood to be the advocate of the papacy. God forbid that I should deny, or extenuate, its heresies or its crimes; least of all would I do it, while the mushroom wisdom of "a liberal and enlightened age" is endeavouring to confound all distinctions in religion, when the brayings of operative declaimers echo back the bleatings of higher assemblies, that Protestants are Papists in all but the name, and that the fathers of our church died at the stake to maintain a distinction without a difference. These are days when all Protestants, and especially a Protestant clergy, are called upon to watch against, and resist, the attacks of their enemies, and the more mischievous ignorance of their friends. I know that they cannot do this without the hazard of misconstruction; so liberal, indeed, has this age become, to all but old-fashioned principles, that if they express their opinion, the clergy may be charged with interested views; and, even in quarters where it might be expected that high association would at least restrain individual grossness, if it could not give candour, courtesy, or wisdom, they may be told that it is done "in a way of trade." It is, nevertheless, to be done by all fair, honest, and Christian means; and, at such a time, as a priest of the Church of England, I should be sorry to be thought, for one moment, the advocate of a corrupt church, from which, through God's mercy, we are separated, not merely by name, or political constitution, but by a pure and scriptural faith. Yet, sure I am, that the Protestant cause requires not error or even false colouring for its support, and I would not willingly suppose any reader so dishonest as to wish for the suppression of truth. Surely, even if we should not consider the Papacy either as Antichrist or the Little Horn, we leave it more curses than its bitterest enemies could desire to see fulfilled. Surely it has blood enough to answer for, if we look only to its transactions *since* the twelfth century. And, in fact, what did the bishops of Rome do for ages, after the period when the saints were delivered into their hands, that could be called MAKING WAR upon them, OVERCOMING and WEARING THEM OUT? The quiescence of the little horn, after the delivery of the saints into his hand, is treated as a thing not naturally to be supposed; yet, so far as I can learn from history, there had been bishops of Rome for more than a thousand years, before any one took upon him to make war upon the saints. During all this time (if they opposed the progress of his pretensions to supremacy), the saints never doubted that he was a Christian bishop—never withdrew from Christian communion with him—never once suspected that they were sealing their own damnation by receiving his mark on their foreheads." pp. 77—79.

I. *A Short Statement of the Reasons for Christian, in opposition to Party Communion. By Robert Hall, M. A.* Hamilton. Price 2s.

II. *Communion at the Lord's Table, regulated by the revealed Will of Christ, Not Party, but Christian Communion: A Reply to the Rev. Robert Hall's Pamphlet, &c. by Joseph Ivimey.* Wightman and Cramp. Price 1s. 6d.

EVERY enlightened disciple of Jesus will admit that the subject discussed in these two articles, is of great practical importance. Nor will many years elapse before this importance is felt in the Dissenting Churches, that are founded on the Congregational principle, whether Baptist or Pædobaptist. If the door be set open wide, some of those who are within may go out, and some of those without may enter in; what proportion the relative numbers may appear, time will show.

Both the writers of the pamphlets here announced are so well known to the religious public, as to need no introduction from us, nor from any other persons.

We had intended to give an analysis of the two pamphlets before us, but our limits will not allow it, and, perhaps, it is not necessary.

Mr. Hall says, "The chief, I might say the only, argument for the restricted plan of Communion, is derived from the example of the Apostles, and the practice of the Primitive Church. It is alleged, with some appearance of plausibility, that the first duty enjoined on the primitive converts to Chris-

tianity was to be baptized; that no repeal of the law has taken place since; that the apostles uniformly baptized their converts before they admitted them to the sacrament; and that during the first and purest ages, the church knew of no members who had not submitted to that rite; and that consequently, in declining a union with those, who, however estimable in other respects, we are obliged to consider as *unbaptized*, we are following the highest precedents, and treading in the hallowed steps of the inspired teachers of religion. Such, in a few words, is the sum and substance of their reasoning, who are the advocates of strict communion; and as it approaches with a lofty and imposing air, and has prevailed with thousands, to embrace what appears to me a most serious error, we must bespeak the reader's patience, while we endeavour to sift it to the bottom, in order to expose its fallacy." p. 7, 8.

Mr. Ivimey has followed Mr. Hall, page after page, with animadversions on every part of the "Short Statement." We must give one extract from p. 18.

"Mr. H. labours hard to prove that though none were, or would have been, admitted without baptism by the apostles into the primitive church, yet that, as believers now have not the same degree of evidence which primitive believers had, it was the will of Jesus Christ that all his disciples should be baptized; that the situation of Pædobaptists presents 'a new case,' 'which cannot be decided by a reference to apostolic precedent, because nothing of this kind then existed or could exist.' But is it not a new system of theology, which teaches that cases may arise in the church which cannot be decided by apostolic precedent? Suppose the question related to the celibacy imposed by the church of Rome on her clergy; or their enjoining their people to abstain from eating flesh on their appointed fast-days; would he admit that because these cases did not then exist nor could exist, that they were cases not to be decided by apostolic precedent? I trow not. But wherein do these cases differ in principle from his *new case* of unbaptized Christians?"

We cannot go, at present, into the merits of this controversy. As friends to free and full discussion, we recommend both these pamphlets to the calm and serious attention of all our readers.

LITERARY RECORD.

New Publications.

1. *Poetical Effusions, Miscellaneous and Sacred. By Benjamin Coombs.* Foolscap 8vo. Price 4s.

2. *An Essay on Terms of Communion. By Catholicus.* Price 9d.

3. *A Review of the Congregational System, in connexion with a Department of its Local History. By John Howard Hinton, M.A.* Price 1s.

4. *A Tract, on demanding from Candidates for Church-fellowship a Relation of their Experience as indispensable to their Admission.* Price 3d.

5. *The Heart, with Odes and other Poems. By Percy Rolle.* In one volume foolscap 8vo. Price 4s.

6. *Lectures on the Pleasures of Religion, addressed particularly to Young Persons. By Henry Foster Burder, M.A.* Second Edition, in one volume 18mo. Price 4s.

In the Press, &c.

Original Hymns and Moral Poems for Children and Young Persons. By Richard Matthews, Esq.

The "Chronicles of London Bridge," which have been so long in preparation, are now announced to be published in the course of next month. This work will comprise a complete history of that ancient Edifice, from its earliest mention in the English Annals, down to the commencement of the new structure, in 1825; of the laying of the first stone of which, the only circumstantial and accurate account will be subjoined: and its illustrations will consist of fifty-five highly-finished engravings on wood, by the first Artists.

On the first of January, 1827, will be published, An Inquiry into the Expediency of Introducing a Theological Faculty into the System of the University of London. By the Rev. F. A. Cox, LL.D. Honorary Secretary to Council.

A Guide to the Study of History, by Isaac Taylor, Jun. Author of "Elements of Thought, or First Lessons in the Knowledge of the Mind."

Selections from the Works of Bishop Hopkins, in one volume, by the Rev. Dr. Wilson, Editor of Selections from the Works of Leighton and Owen.

OBITUARY.

MR. MICHAEL WOOD

Died at his house in Stratford, Essex, on Friday, October 13, 1826, in his 48th year.

On the preceding Tuesday evening he was at the Vestry of the Baptist Meeting House in Bow, engaged in business with his brethren, and appeared very comfortable and cheerful when he went home. On the road as he returned, he said to one of the members, "There are fifteen persons ill (including men, women, and children), in a few houses near mine, and it is very remarkable that I have escaped." But it appears now that he is the only person who has not escaped, for all the individuals referred to are recovering.

On Wednesday morning, about two o'clock, he was seized with apoplexy, and on the Friday morning following, at half-past ten, his spirit fled to join the spirits of just men made perfect. He died without a struggle or a sigh!

During some intervals, our departed brother expressed his humble confidence in the Saviour whom he adored, in a very tranquil and edifying manner. "What a mercy," he exclaimed, "that I have not a Saviour to seek now. He is all my salvation and all my desire. I know that my Redeemer liveth. I have sought the Lord more than twenty years, and he will not forsake me now."

Our much lamented friend had been a member with us more than twenty-three years. He was baptized on the first of May in 1803, and was introduced to the church by the brethren Ephraim Burford, Senr. and Challis, who had been appointed messengers on his application for communion.

When he was an Overseer in West Ham, he was a benefactor to the parish; and while he united with others in correcting abuses with a strong hand, he was a father to the poor, and caused many a widow's heart to sing for joy.

"Before honour is humility." For many years, Mr. Wood, absorbed in the cares of extensive and increasing business, was comparatively unknown in the church. But in June last, he was elected with two other valuable members, to the Deacon's office — and also to be the treasurer of the church. Affectionately attached to the Pastor and to the church, he entered into this business with all his heart. And in the midst of a series of very important services, in which he cordially co-operated with his brethren, he was arrested by the stroke of death. The shock was sudden, and violent, and will be severely felt, and long remembered, not only by the numerous members of the family to which he belonged, but through the whole circle of his connections.

His funeral took place on Friday afternoon, October 20, and he was buried in the presence of a large concourse of spectators, in the burying ground belonging to the Baptist Church at Bow.

Like Stephen — one of the seven deacons — it may be said of our dear brother, that his career of usefulness in office was very short, not extending to more than a few months; that his death was premature, but it was sweetly falling asleep in Jesus; and that his removal has awakened one common sentiment of deep regret through all the extent of this populous neighbourhood. He has left a mourning widow and two daughters. May the Lord multiply their consolations in these dark and dreary days of their adversity!

A Funeral Sermon was delivered on Lord's day afternoon, October the 22d, by Dr. Newman, his pastor, to a very crowded audience, from Acts viii. 2. "And devout men carried Stephen to his burial, and made great lamentation over him."

GLEANINGS.

TRAITS OF MOHAMMEDANISM.

The following extracts are taken from Denham and Clapperton's "Travels in Central Africa."

"Boo-Khaloom had been a great traveller, and was extremely liberal in his religious opinions for a Mussulman; more so than he dared to acknowledge to those bigotted followers of the Prophet. The Kashella's fighi [charm-writer], Malem Chadily, had always eyed me with a look of suspicion, and had once said, when the whole army halted, at dawn: 'Do you watch and pray?' 'Yes,' said I. 'Where?' rejoined the fighi; 'In my tent,' I replied. This fighi, who continued throughout my mortal enemy and annoyance, now asked Boo-Khaloom, 'what these English were? were they Hanefy or Maliki?' still believing, that as we appeared a little better than the Kerdies, or savages, that we must be Moslem in some way or other. Boo-Khaloom answered, with some hesitation, 'No: that we were mesquine (unfortunate); that we believed not in the *book*, the title always given to the Koran; that we did not *sully*, or pray, as they did, five times a day; that we were not circumcised; that we had a book of our own, which did not mention Saidna Mohamed, and that, blind as we were, we believed in it; but *in sh'allah*' [please God!] added he, 'they will see their error, and die Mussulmans, for they are *naz zein yassur* (beautiful people, very beautiful.') This account was followed by a general groan; and the fighi clasped his hands, looked thoughtful, and then said, 'Why does not the great bashaw of Tripoli make them all Mussulmans?' This question made Boo-Khaloom smile: 'Why!' replied Boo-Khaloom, 'that he could not very well do, great as he is; these people are powerful, very powerful, and an affront to even one of these might cost the bashaw his kingdom:—they are also rich, very rich.' 'May it please the Lord quickly to send all their riches into the hands of true Mussulmans,' said the fighi; to which the whole assembly echoed 'Amen.' 'However,' continued Boo-Khaloom, 'there are *insara yassur fi denier* (a great many Christians in the world), but the English are the best of any; they worship no images; they believe in one God, and are almost Moslem.' This was as much as he could say, although it raised me but little in the fighi's estimation; and as he decided, so every body was obliged to think."—*Octavo Edition*, vol. i. p. 148, 149.

"I this morning ventured to make two attempts at sketching, but my apparatus and myself were carried off without ceremony to the sultan. My pencils marking without ink created great astonishment, and the facility with which its traces were effaced by India rubber seemed still more astonishing. My old antagonist, Malem Chadily, was there, and affected to treat me with great complaisance; he talked a great deal about me and my country, which made his hearers repeatedly cry out. 'y-e-o-o-u!' (wonderful), but what the purport of his observations were, I could not make out. I endeavoured, however, to forget all his former rudeness, took every thing in good part, and appeared quite upon as good terms with him as he evidently wished to appear with me. Several words were written, both by him and the others, which the rubber left no remains of; at length the fighi wrote *Bismillah arachmani aracheme*, (in the name of the great and most merciful God), in large Koran characters; he made so deep an impression on the paper, that, after using the Indian rubber, the impression still appeared legible: "This will not quite disappear; said I. 'No, no!' exclaimed the fighi, exulting; 'they are the words of God, delivered to our Prophet! I defy you to erase them!' 'Probably so,' said I; 'then it will be in vain to try.' He shewed the paper to the sultan, and them around him, with great satisfaction; they all exclaimed, 'ye-o-o-u! *La illah el Allah! Mahommed resoul Allah!* (There is but one God, and Mahommed is his prophet)—cast looks at me expressive of mingled pity and contempt, and I was well pleased when allowed to take my departure.

"The whole of this scene was repeated to Barca Gana in his tent in the evening, and they all exclaimed 'Wonderful! wonderful!' and as I did not contradict any part of his account, the fighi thus addressed me: 'Rais, you have seen a miracle! I will show you hundreds, performed alone by the words of the wonderful book! You have a book also, you say, but it must be false.—Why? because it says nothing of Saidna Mahommed, that is enough—*Shed! shed!* turn! turn!' say, God is God and Mohammed in his prophet. *Sully* (wash) and become clean, and paradise is open to you: without this, what can save you from

eternal fire? Nothing! — Oh! I shall see you while sitting in the third heaven, in the midst of the flames, crying out to your friend Barca Gana and myself, *Malem Sakerbi!* (friend), give me a drink or a drop of water! But the gulf will be between us, and then it will be too late!' The Malem's tears flowed in abundance during this harangue, and every body appeared affected by his eloquence.

'I felt myself, at this period, extremely uncomfortable, and Barca Gana, who saw my distress, called me into the inner tent, where nobody accompanied him, except by invitation. 'The fighi,' said he, 'is a *rajal alem*' (clever man). 'Very likely,' said I; but he surely might leave me to my own belief, as I leave him to him.' *Staffer Allah!*' (God forbid), said he, 'Do not compare them.' 'I do not,' said I, 'God knows; but you, Kashella, should protect me from such repeated annoyances.' 'No,' replied Barca, 'in this I cannot interfere, Malem is a holy man. Please God! you will be enlightened, and I know the sheikh wishes it: he likes you, and would you stay amongst us, he would give you fifty slaves of great beauty, build you a house like his son's, and give you wives from the families of any of his subjects you choose!' 'Were you to return to England with me, Kashella, as you sometimes talk about, with the sheikh's permission, would it not be disgraceful for you to turn Christian, and remain? Were I to do as you would have me, how should I answer to my sultan who sent me?. 'God forbid;' said he; 'you are comparing our faiths again. I propose to you eternal paradise, while you would bring me to————.' 'Not a word more,' said I.—'Good night!' 'Peace be with you! I hope we shall always be friends,' said he—'Please God!' returned I. 'Amen!' said the Kashella.'—Ibid. p. 169—172.

ANTIENT SALARIES OF CLERGYMEN.

To the Editor of the Baptist Magazine.

SIR,

IF the following remarks are admissible in your Magazine, you will oblige me by their insertion.

By a constitution of archbishop Islip, "*curates serving a cure shall be content with six marks a year;*" but by a constitution of archbishop Sudbury this is enlarged to "*eight marks, or their board and four marks, by reason of the difference of the times;*" which constitutions, although become obsolete by the decrease in the value of money, yet inform us in general of the proportion thereby intended, which is, that the curate shall receive double of what would reasonably pay for his board. From whence also we may collect, in some degree, the value of money at the time of these constitutions, (the latter of which was made in 1378,) as the ordinary price of a man's board by the year, at that time, was estimated at four marks. Thus it appears that the charge for a minister's board by the year, at the time when the constitution of archbishop Islip was made, which was about the year (say) 1330, was £2. of our present money; little more than five farthings per day; and his whole year's salary for all purposes was £4. By a constitution of archbishop Stratford, who immediately preceded Islip, twelve-pence, and no more, was to be taken for writing letters of induction; and Dr. Bunn, in his Ecclesiastical Law, observes that this sum was considerable in those days, being nearly equal to 20*s.* now. If this observation is correct, then £2. at that time was nearly equal to £40. now. Archbishop Sudbury's constitution was made in the second year of Richard II. 1378; he raised the annual salary of the curates, "by reason of the difference of the times," to eight marks (£5. 6*s.* 8*d.*) or four marks (£2. 13*s.* 4*d.*), besides his board, which also came to the like sum of £2. 13*s.* 4*d.*

The famous and reverend W. Tyndal, who was the first translator of the New Testament into English, and which was first published in 1526, being disappointed in his expectations from the bishop of London, Mr. Humphrey Monmouth, a wealthy citizen, who favoured the Reformation, finding that Tyndal was resolved to go abroad, for greater security in translating the New Testament, enabled him to do so, by giving him an exhibition or annuity of £10. a year. This it seems was as much as Tyndal desired to have to live with; and therefore, having this encouragement, (says Mr. Lewis, in his History of English Translations,) he transported himself to Antwerp, in Flanders, where he translated the New Testament.

By a charter of Henry VIII. in 1544, (a copy of which now lies before me,) the king granted to the rector of the parish of St. Bartholomew the Great, London, hereditaments of the yearly value of £11. (no tithes being paid by this parish), for the support of himself and all future rectors of the said parish. By the rule adopted in the constitutions above, we may conclude that about £5. or £6. per annum was a sufficient sum for a clergyman's *board* in 1544.

From a constitution of archbishop Parker, in 1571, it appears that £10. per annum was then a sufficient *salary* for a single clergyman.

By an Act of Parliament, in 12 Ann, in 1713, it is enacted, that a curate, employed by any incumbent, shall have a sufficient certain stipend or allowance, not exceeding

£50. a year, nor less than £20. a year, for his support and maintenance. As this £20. is the entire salary, by the above rule we may conclude that £10. per annum, or 4*s.* per week, was sufficient for the *board* of a single person in 1713. By applying the arithmetical proportion of Sir George Shuckburgh's table to the value of the pound sterling, we find that, in 1710, 8*s.* 9½*d.* was equal to a pound sterling of 1800. I think we may fairly conclude, that £10. per annum in 1713 was equal to about £40. in 1826. Your's, sincerely, T. J.

Bartholomew-close.

INTELLIGENCE.

ORDINATIONS, &c.

MAZE POND, LONDON.

On Tuesday, Nov. 14, the Rev. I. Mann, A.M., late Pastor of the Baptist Church, Shipley, near Bradford, Yorkshire, was publicly recognized as Pastor of the Baptist Church meeting in Maze Pond, Southwark. This union has been formed in a manner which seems to promise happy results to both the minister and the people. The church having heard Mr. Mann preach while on a visit to London in May last, resolved (with one dissentient) to invite him to become their Pastor; and it appearing to him to be his duty to accede to their request, he most cordially and affectionately did so. The services of this day were intended to recognise this connection, and implore the divine blessing upon it. In the morning the Rev. E. Steane of Camberwell, read the Scriptures and prayed; the Rev. Thomas Griffin of Prescot-street, delivered a discourse on the principles of religious liberty, and the nature of a Christian Church; the Senior Deacon, Mr. Avery Benham, detailed the measures taken by the church with respect to the important union; and the members of the church, and the lately elected pastor, severally testified their assent to it by lifting up their hands.* Dr. Newman then engaged in prayer, and the Rev. Joseph Kinghorn of Norwich, preached from Nehemiah xiii. 31. "Remember me, O my God, for good." Illustrating this brief, but earnest petition, by observing its importance to the Jewish Ruler himself in his peculiar circumstances, to private Christians — to deacons of churches — to ministers — and to churches in a collective capacity; and the Rev. Geo. Collison of Walthamstow (Independent), concluded with prayer. In the evening, after prayer by the Rev. James Upton of Church-street, Blackfriars, the Rev. Joseph Ivimey preached from 1 Kings viii, 51—61; and the Rev. Joseph Hughes, A.M. of Battersea, one of the Secretaries to the Bible Society, concluded the interesting services of this day by imploring that favour which can alone ensure prosperity. The attendance during the day was good, we were favoured with the company of a very considerable number of our ministering brethren of different denominations, and the most happy and serious feeling appeared to pervade the whole assembly: and it is grateful to record that on Lord's day the meeting house is comfortably filled with a truly attentive and serious audience.

* Mr. Mann having been previously ordained, and the church at Maze Pond being well acquainted with his views of religious truth, he was not required on this occasion to state them: otherwise he could have felt no objection whatever to such a measure, had it been deemed requisite. I. M.

WATFORD, HERTS.

On Thursday the 28th of Sept. last, the Rev. John Edwards was publicly recognized as Pastor of the Baptist Church in the above place. The Rev. F. A. Cox, LL.D. of Hackney, addressed the Minister, and the Rev. E. West of Chenies, preached to the People, the former from 1 Kings iii. 1, and the latter from 2 Cor. xiii. 11. Rev. Messrs. Snell of Bushey, Tomlin of Chesham, and other neighbouring Ministers were engaged in the devotional parts of this interesting service.

Contributions for the Widow and Family of the late Rev. P. M'Farlan of Trowbridge.

A few Friends in London and at Watford, by the Rev. J. Edwards £20. 1*s.*

ELDON STREET, FINSBURY.

The Seventh-day Baptist Church. formed in the reign of Charles II. at Devonshire-square Meeting-house, and lately under the pastoral care of the Rev. Robert Burnside, A.M. deceased, was removed from the above place to Eldon-street, Welch Chapel, Finsbury Circus, on Friday Evening, Nov.

10, when a Sermon was delivered by the Rev. W. Shenston of Little Alie-street, from John iv. 24, and two Sermons on the following day, that in the morning by the Rev. J. B. Shenston, Minister of the place, and of the First-day Baptist Church, Crouch End, Hornsey, from Isa. li. 10, and that in the afternoon by the Rev. J. M. Cramp, Secretary to the British and Foreign School Society, from Rom. xiv. 10.

Divine Worship will be carried on at the above Chapel, every Seventh-day (Saturday), commencing in the morning at eleven, and afternoon at three o'clock.

A Lecture every Friday evening by different Ministers, at seven o'clock.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

THE Committee of this Society desire to acknowledge, with devout gratitude to Almighty God, the very seasonable aid which they have received since the publication of the last number of this Register. It was there stated, that a kind friend at the annual meeting was so deeply affected at the low state of their funds, that he proposed raising the sum of ONE HUNDRED GUINEAS by extra donations of *twenty Guineas each;* and we have now the pleasure of stating that the whole sum has been generously contributed, as will be seen by the list at the end of this number.

During the last year an aged female residing near Battle Bridge, St. Pancras, London, having occasionally attended a *local* prayer-meeting, and also the annual meeting of an Auxiliary Missionary Society in connexion with one of your Secretaries, in that neighbourhood, felt such an interest in the Home Missionary cause, that she left by will TWO HUNDRED POUNDS "to be applied towards carrying on the benevolent and pious purposes of this Society." Thus hath "He whose we are and whom we serve," mercifully provided for the pressing wants of his own cause; and the committee will be enabled to fulfil their engagements at the end of the present quarter, by resources which they did not expect: to their friends they tender unfeigned gratitude, and call upon their agents to "thank God and take courage."

AUXILIARY SOCIETIES.

Extract from the Eighth Annual Report of the Auxiliary Society for the County of HEREFORD.

This district Society supports two Missionaries, who are entirely devoted to the work, besides an assistant who is always engaged at some of the stations every Lord's day.— Including a donation from the Parent Society of 30*l.*, this Auxiliary raised nearly 140*l.* during the last year; and the public who have kindly assisted them, have reason to be well satisfied that their contributions are carefully and judiciously expended.

"Your Committee feel peculiar pleasure in assuring you, that your Missionaries appear truly to be servants of God, and have applied themselves with assiduity to their important work, and though their labours have not been so eminently successful as to equal the ardour of their desires, yet they have doubtless been made useful. The soil they have to cultivate, is indeed of a sterile and barren kind, yet the retrospect of past efforts presents evidence the most conclusive, that through the blessing of God on the word preached by his servants, it is capable of becoming fruitful as the Garden of the Lord; and evidence at the same time that urges the mind forward by an assured hope, that in due season we shall reap if we faint not. The following is a list of the stations at present occupied: —

1. *Withington.* This is the central station, and here the little church gathered from the surrounding wilderness, meets regularly for divine worship in the chapel erected for their accommodation. Both the congregation and the sabbath school have increased; one backslider has been restored, and many appear to be seriously inclined.— 2. *Lugwardine.* The cause here, we regret to say, appears at present stationary and unproductive. — 3. *Westhide.* Here the Missionaries preach weekly to about thirty persons. — 4. *Preston.* This is a new station; from forty to fifty persons attend the means, and a hope is presented that good will be done. — 5. *Yorkhill.* At this station the hearers have increased. The congregation generally consists of

about sixty persons.—6. *Ashburton.* This station is well attended, there are generally from eighty to a hundred hearers. Several persons among them appear to have been seriously impressed by their attendance on the Gospel, and that so manifestly as to excite a lively hope that they will soon appear to be the decided followers of the Saviour, and shine as lights in the world.—7. *Scutmill-lane*, near Hereford. From twenty to thirty persons attend here, but we have not as yet perceived a shaking among the dry bones; may the Lord quicken them by his spirit, that they may rise up and live to his praise!

"Your Committee are again constrained to solicit your continued pecuniary encouragement and support, as without these means it will be impossible to continue to employ the Itinerants: your fervent prayers are also requested on behalf of the Institution, as without the special influences of the Holy Spirit, all human efforts to convert the souls of men must prove abortive.....Signed on behalf of the Committee, W. WILLIAMS, Sec."

The annual meeting of the Clapham Auxiliary Baptist Home Missionary Society was held in the Baptist Chapel, on Monday evening, Oct. 23. Rev. J. Ovington in the chair.—A report was read and approved, and the officers elected for the year ensuing.—It being thought preferable to have a sermon instead of a public annual meeting, the Rev. J. Edwards (one of the Secretaries of the Parent Society) preached in the same place, Sabbath evening, Oct. 29th; when a collection was made on behalf of the Society: including the donations obtained the following day by the Secretary, this Auxiliary has raised nearly 30*l.* during the last year, making altogether upwards of 130*l.* since the formation of the Auxiliary in 1820.

Auxiliary Baptist Home Missionary for part of the western district.

The third annual meeting of this Auxiliary was held in the Baptist Meeting house, Lyme Regis, Dorset, on Monday the 9th of October, 1826, in connexion with the annual meeting of the Lyme Regis Baptist Missionary Association.—The Rev. Thos. Winter of Bristol kindly attended on the behalf of the Parent Society, and the Rev. O. Clarke of Taunton, as the representative of the Auxiliary.—The Rev. A. Wayland occupied the chair. The report of the Lyme Regis Association, which afforded a pleasing evidence of the interest felt in the Missionary cause by the friends in that town, was read; and the officers of the Society re-elected.—After which the Rev. O. Clarke read the report of the Auxiliary Society.—The several resolutions embracing the business of the meeting were then moved and supported by Opie Smith, Esq. of Bath, Rev. Thos. Winter of Bristol, Rev. Mr. Gleed, Independent Minister of Lyme, Rev. B. Jeans, Independent Minister of Charmouth, James Edwards, Esq. and others.

Public meetings in connexion with this Auxiliary, were held at Exeter, Oct. 3rd, when the Rev. S. Kelpin presided, and was kindly supported by several of the Ministers of Exeter, and by the Rev. Messrs. Winter and Clarke;—at Barnstaple on the 4th; and at Great Torrington on the 5th; attended by the Ministers of the North of Devon, and by the Rev. C. Sharp of Bradninch, and O. Clarke of Taunton. Sermons advocating the claims of the Society, were preached by the Rev. T. Winter of Bristol, at *Crediton*, *Thorveston*, *Newton-Abbott*, *Bradninch*, *Collumpton*, *Chard-Hatch*, *Crewkerne*, and *Montacute*; by the Rev. C. Sharp of Bradninch, at *Brayford*; by the Rev. J. Baynes of Wellington, at *Taunton* and *Wellington*; by the Rev. J. B. Cox of Bridgewater, at *Perriton* and *Wedmore*; and by the Rev. O. Clarke of Taunton, at *Croyde*, *Honiton*, *Loughwood*, *Stoyumber*, *Watchett*, *Highbridge*, *Isle-Abbotts*, and *North Curry*.

The amount collected in this district during the last year is nearly 140*l.*

It is pleasing to add, that throughout this district, the importance of Home Missionary operations appears to be more deeply felt, and in several places this has been proved by an increase of exertion in the cause: much praise is due to the ladies and other friends who have been occupied as collectors of weekly sums at Exeter, Lyme Regis, Crewkerne, Montacute, Yeovil, Isle-Abbotts, North Curry, Bridgewater, Taunton, Chard, and Loughwood. In the visits paid to the different stations, much cause for gratitude also appears. The Missionaries continue to labour with indefatigable ardour in the sacred work. One of them, in the course of about seven years, supported by the Parent Society, has been enabled to introduce the Gospel into near thirty different villages, several of which form the scene of his present labours, while the remainder are occupied by some of the other agents of the Society. Another of the Missionaries preaches eight times a week, and during the last year has walked upwards of 1750 miles. A few years since, and there was not a single meeting house in connexion with this denomination in the North of Devon; it is grateful to remark, however, and the thought is suggested by no sectarian feeling, that six or seven Chapels are

now every Lord's-day occupied by congregations of attentive hearers.—May "the little one become a thousand, and the small one a strong nation?"

On Tuesday, Nov. 14, the First Anniversary of the East Kent Auxiliary Baptist Home Missionary Society was held at Dover. In the morning, after reading and prayer by the Rev. Joseph Burton of *Canterbury*, the Rev. John Edwards (one of the Secretaries of the Parent Society) preached from Ezek. xxxvii. 9, and the Rev. W. Lavers, Wesleyan Minister of *Dover*, closed with prayer. In the evening the Chair was occupied by Joseph Hanson, Esq. Treasurer of the Parent Society; a report was read of the proceedings of the Auxiliary during the last year, in which was included an interesting account of the Station in Romney Marsh; about £60. was reported to have been raised in the District, and hopes were entertained of increasing prosperity. A. Flint, Esq. of *Canterbury*, was re-elected *Treasurer*, and the Rev. Joseph Belcher of *Folkestone*, *Secretary;* interesting addresses were delivered by the Rev. Messrs. Giles of *Eythorne*, Clarke *of Folkestone*, Burton of *Canterbury*, Lavers and Wittwer of *Dover*, Jackson of *Ashford*, Paine, Home Missionary of *New Romney*, Scott of *Ashford*, and Belcher of *Folkestone:* also by the Chairman and Secretary of the Parent Society. The evening meeting was commenced with prayer by the Rev. J. Giles, and closed by the Rev. D. Crambrook, Minister of the place where the meeting was held. Considerable interest was excited, and it is earnestly hoped that the exertions of the ensuing year will correspond with the feeling which appeared to pervade the Annual Meeting.

MISSIONARY CORRESPONDENCE.

Extract of a letter from Mr. Leng, dated Stockton, Nov. 6, 1826.

"My Dear Sir,

"It is with pleasure I can inform you, that the work of God with us is making visible progress. The encouragement with which I have met with in the villages, in which I regularly or occasionally preach, has exceeded my most sanguine expectations. In some places where prejudice seemed to have reared an insuperable barrier, in the way of evangelical preaching, now, numerous and attentive congregations are collected; and in several instances, which have come to my own knowledge, the Word appears to have been peculiarly blessed. At *Stockton* we have three services on the Sabbath, and one during the week, all of which are well attended. The Sabbath School, consisting of about forty scholars, is conducted entirely by the young people in the congregation. The establishment of the Sabbath School has been productive of very happy consequences to our interest at Stockton. The children are not the only individuals who have derived advantage; both the teachers and the Church have derived incalculable benefit from it. Some of the teachers have become members of the church, and of the piety of others, who, from various causes, have not yet united with us, we have no doubt. At *Sedgefield* a very considerable town, but very destitute of the means, I frequently preach. Here three of our members reside, and, at their desire, I visited the place, not without having previously intimated my intention to the Missionary connected with another society, who is accustomed to visit Sedgefield once a month. With this valuable Missionary I was intimately acquainted, and he welcomed me as a fellow-labourer in the field, where there was so much need of exertion, and upon which, in consequence of numerous other engagements, he could bestow so little. The congregations at this station are always very good. At *Seaton* and *Elwick*, in Durham; and at *Thornaby* and *Martin* in Yorkshire, I have preached to considerable congregations. Thornaby, the least interesting place, I have been under the necessity of giving up for the winter season, as I can only collect a congregation there on a Sabbath evening; at which time I am now required at home.

"Since I wrote to you last, I have made a tour through *Bilsdale* in Yorkshire, about ten miles in extent, and containing a population of between two and three thousand souls. This dale, in consequence of many local disadvantages, has been much neglected since the days of the celebrated Metcalf, who laboured like an apostle in it, and whose memory is still most fondly cherished by the people. My attention was first directed to this place, through an Old Disciple, who is now a member of our church, and who, for upwards of half a century, has been an ornament to the different churches, with which, during that long period he has stood connected. At his request I resolved to make a trial: the inhabitants gladly came forward and offered me their houses to preach in. For four successive evenings I preached in different parts of the Dale to crowded congregations; the third part of which could not obtain admittance to the largest room we could obtain. Having seen the great anxiety of the people to obtain the means of religious instruction, I resolved to do all that lay in my power for them; and accordingly, soon after, I paid them a second visit, and on the Lord's day I preached in the centre and at the two

extremities of the Dale; so that nearly the whole of the inhabitants had an opportunity that day of hearing the gospel; and it was delightful to see the crowds of people collected together, whilst their serious behaviour and fixed attention showed the interest they felt in those truths which they heard spoken. It is impossible but to feel interested in such a people. I greatly lament that I am at so great a distance from them, and that the season is approaching that will preclude the possibility of my visiting them frequently. A more interesting opening I scarcely ever knew for a Missionary, could one be supported."

General Account of Monies received since Midsummer last.

Received at the Annual Meetings	147	16	6
Collected in South Wales and Herefordshire by Messrs. Coombs and Phillips.....	90	7	7
Ditto by Messrs. Clarke and Franklin at *Birmingham*....	16	18	0
Do. by Mr. Franklin at *Leicester*	24	16	6
Do. by the Rev. Tho. Price of *London*, at *Cambridge*, and places adjacent, viz. at *Cambridge*, (Rev. T. Edmonds.)..	19	3	3
At Do. Rev. Mr. Thodey's....	5	3	6
Bluntisham (Rev. Mr. Green's)	6	0	1½
Ladies' Weekly Society, at Do.	3	0	0
Donation sent from *Swasey* ...	2	0	0
A Friend at *Cambridge*	1	0	0
Shelford (Rev. J. Heafford's)	3	7	8
Collected at *Isleham* (Rev. J. Reynold's)	4	2	6
Do. at *Cottenham* (Rev. Mr. Meekin's)	4	0	3
Do. at *Haddenham* (Rev. Mr. Pinsard's)	3	0	0
Thos. Key. Esq. *Fulford*, near York, per Rev. J. Edwards, don.	50	0	0
Jno. B. Wilson, Esq. Do.	50	0	0
Sundry Extra Donations, and Subs. per Rev. T. Price and Secretaries in *London*.....	33	0	6
Auxiliary Society, *Bond Street Birmingham*.....	20	0	0
Mr. John Deakin, Do..... Sub.	2	0	0
Auxiliary Society at *Clapham*, by Mr. Steele, (Expenses deducted).	19	18	6
Donations by several Friends to the Parent Society, per Mr. Edwards.....	10	5	0
East Kent Auxiliary Society, paid on account	25	0	0

The following sums received by Mr. Dyer, at the Missionary Rooms.

G. F. Angus, Esq. ..... Sub.	1	1	0
Friends at *Ilford* by Mr. Smith	0	9	0
Friend at *Edinbro'*, per W. B.	5	0	0
Mr. Adkins of *Cropardy Farm*, near Banbury, Oxon	1	0	0
Sheeps Head Penny Society, per Mr. Christian.....	5	0	0
Tewksbury, Do. per. Rev. D. Trotman	2	12	6
Thrapston Association in aid of Missions, per. Rev. S. Green	5	0	0

Collected in SUFFOLK *by the* Rev. JAS. UPTON of LONDON, and Rev. JAS. UPTON Junior of POPLAR.....

ALDBRO', Collection.....	1	10	6
Mr. Studd, Annual.....	0	10	6
BURY, Collection.....	2	15	0
Added by Friends at Do.....	1	15	0
DISS, *Norfolk*, Collection....	2	15	0
Friends at Eye.....	1	3	6
GRUNDESBURGH, Collection..	4	0	0
HORAM, collected.....	3	13	6
Mr. Darbey of *Wilby*.....	1	0	0
IPSWICH, STOKE CHAPEL ...	3	0	10½
Salem Chapel, Do.....	1	0	4
Friends at *Ipswich*.....	3	13	6
STOW MARKET, collected....	4	4	10
Added by Friends at Do...	0	16	0
STOKE ASH, Collection.....	2	0	6
TUNSTAL, Do.....	0	6	6
SUTTON, Do.	1	8	2½
WEST ROW, Do.....	2	3	8

Donations occasioned by the depressed state of the funds, according to the generous proposal made at the last annual meeting.

The kind Friend who proposed the measure.....	21	0	0
Richard Foster, Jun. Esq. Cambridge	21	0	0
Rev. Dr. and Mrs. Newman each £10 10s.....	21	0	0
Sam. Salter, Esq.....	21	0	0
Jno. B. Wilson Esq.....	21	0	0
Mr. Pooley and Mrs. Walker Executor and Executrix of the late Mrs. *Rebecca Lamport* as bequeathed by her will *Two Hundred Pounds* less by duty £20.	180	0	0

*** *Subscriptions and Donations for this Society will be thankfully received by* SAMUEL SALTER, *Esq.* 50, *Newgate Street, also, at the Missionary Rooms, Fen Court, Fenchurch Street, (where the Committee Meetings are now held, on the* second *Tuesday in every month, at* Six *o'clock precisely P.M.)* By JOSEPH HANSON, ESQ. *Hammersmith,* (Treasurer); the Rev. F. A. COX, LL.D. *Hackney, and the Rev.* JOHN EDWARDS, 21, *Thornhaugh Street,* LONDON (Secretaries); *of whom may be had, by all persons desirous of collecting for the Society, Annual Reports and Quarterly Registers, &c. &c. All Communications respecting the Spread of the Gospel at Home, that are thought adapted for this Work, may be addressed to the* Secretaries, *as above, and will receive as early attention as possible.*

MONTHLY REGISTER.

FOREIGN.

THE Popish Missionaries are very busy in *France*. They are particularly fond of getting up splendid processions for the purpose of planting crucifixes in places of resort. On a late occasion of this kind, at Brest, upwards of 12,000 men formed the "guard of the Sacred symbol."—Several regimental bands of music attended; all the authorities, civil, ecclesiastical, and military, were present; and an immense multitude followed, shouting, "Long live the cross, long live Jesus, long live his religion!"—Alas! they venerate the cross, but care little for Him who was crucified.

Spain is still in a disturbed state.

There have been commotions in *Portugal*, which, however, are happily suppressed. At the opening of the Portuguese Cortes, October 30, the Infanta Regent delivered a long speech, in the usual strain of such addresses. We insert an extract:—"Your attention will, doubtless, be directed with particular care towards education and public instruction, which contribute so much to purify the morals of nations, which times of trouble have corrupted, and the establishment of which, founded on the principles of the holy religion which we profess, and shall ever defend, will strengthen the stability of the monarchy, and produce that perfect harmony in which the members of the great family ought to live." We shall be most happy to hear of the progress of education in Portugal; but if it be "founded on the principles" of Popery, the Infanta will look in vain for "stability" and "harmony." Knowledge and superstition are incompatible with each other, and the attempt to form a coalition between them must ever be unsuccessful.

It is said that the differences between *Russia* and the *Porte* have been adjusted, and that in the war with *Persia* the Russians have obtained important advantages.

The accounts received from *Greece* are somewhat more favourable.

War still continues between *Buenos Ayres* and the *Brazils*.

The Court of Cassation at Paris has lately decided that persons making preparations for carrying on the Slave Trade are liable to the same punishment as they would incur if actually engaged in that horrible traffic.

The Bailiff of Stade, in *Hanover*, has issued the following notice, "with the approbation of the Cabinet Ministry."—"That *Foreign Missionaries* are prohibited from holding religious meetings, or delivering religious discourses; and that none but the parochial clergy and superior ecclesiastical authorities shall be permitted to distribute religious writings." This requires explanation: we hope his Majesty *the King of Hanover* will look into it.

DOMESTIC.

Numerous meetings have been held by the Agriculturists and the Manufacturers on the subject of the Corn Laws, and petitions to Parliament agreed upon, in accordance with their respective views and interests.

Nov. 14. The new Parliament assembled. The Right Hon. Charles Manners Sutton was re-elected Speaker. 21. The King in person opened the business of the session, by a speech from the throne: we quote that part of it which referred to the state of trade.—"The depression under which the trade and manufactures of the country have been labouring, has abated more slowly than I had thought myself warranted in anticipating. But I retain a firm expectation that this abatement will be progressive, and that the time is not distant, when, under the blessing of Divine Providence, the commerce and industry of the United Kingdom will have resumed their wonted activity." May his Majesty's expectation soon be realized! At present, the prospects of the country are very gloomy and distressing.

Accounts from Ireland state, that numerous conversions to Protestantism have recently taken place. It is said that in the County of Cavan, *sixty-five* individuals renounced Popery, in the space of six weeks.

IRISH CHRONICLE,

DECEMBER, 1826.

THE Committee are happy to find their Ministers assisting at Meetings of the Bible Society in Ireland: the following speech of the Rev. Mr. M'Carthy, at the Anniversary of the "Westmeath Bible Society," will be read with pleasure.

THE second Resolution, "That while the Report of the last year's proceedings furnishes matter of congratulation for the friends of the Society, it at the same time proves the necessity of active co-operation on the part of others, in promoting a cause so beneficial and important," was seconded by the Rev. Mr. M'Carthy, who spoke as follows: —

Mr. Chairman, in looking on the resolution, which I hold in my hand, an anecdote occurs to my mind, related of the Rev. Rowland Hill, who was once asked to preach by a person peculiarly orthodox and methodical, and who said just after he had given out his text, that he designed first to come to his text, second, to go round about his text; and lastly, to go into his text; and if he had the abilities of that Rev. Gentleman, he should endeavour to act thus with the resolution which had been entrusted to him to second; to come to it, to go round about it, and to go into it. First, in coming to it, he found that it mentioned the friends of the Society, and on his first view he thought this must mean the ladies, who so kindly came forward to assist in the work; but on reflection, he thought it must mean all that were engaged in circulating the Scriptures, who were thereby shewn to be friends to him whose book it is: "ye are my friends, if ye do the things which I command you." If the term be applied in the common affairs of life, it is to those who strive to assist others, and promote their happiness; how much more to those who are indefatigably engaged in giving men that word which liveth and shall abide for ever! It is indeed a peculiar honour which is conferred on the friends of this cause, even the high honour and great glory that they are the friends of Christianity. The world may mock them, and ridicule them, and despise them; but their honour and happiness, I repeat, is, that they are the friends of Christianity, by circulating the word of the eternal God. And as to the co-operation of others in a cause so beneficial and so important, allow me to say to you, who have not yet entered into the field, you cannot engage in a cause which will confer on you such honour, in which you can do so much good, and which will bring such happiness to your own minds. If you are Christians, you must know that the Gospel has been made the power of God to your own salvation, and that Gospel is alone to be found in the word of God; why not instantly send it to others also? By so doing, you cannot tell how extensively useful you may be made. I know a young man in this country, when a Bible was first put into his hands, he trembled lest it should become his ruin. But he is now a preacher of the glorious Gospel. Before I second this Resolution, allow me, Mr. Chairman, to go into it, and then shall I be better able to assign my reason for so doing. It has for its object the circulation of the written word of God, that word which surpasses the word of men and of angels. All Scripture is given by inspiration of God: and holy men of God spake as they were moved by the Holy Ghost. And I shall most gladly do so, because the word of the Lord is perfect, converting the soul. Here is a double reason. It is perfect, needing no addition. We are told by one of our modern divines, that it is mute, without the aid of human tradition! Has it nothing to say to the profane and impenitent sinner? Does it not declare that the wicked shall be turned into hell, and all the nations that forget God? And while the voice of the Lord in his word threatens vengeance on the head of transgressors and unbelievers, does it not come in the most soothing, cheering, and consolatory way that is possible to be conceived, to the soul that is seeking redemption in the blood of Jesus? Let such penitents hear the words of the Lord Jesus: 'Come unto me all ye that labour and are heavy laden, and I will give you rest,' Matt. xi. 28. 'Incline your ear, come unto me, hear and your soul shall live.' Isa. lv. 3. And to those who through grace

have believed, and are justified freely by his grace, does it not speak to them also? The adaptation of its promises to them under every circumstance of life; in all the temptations which may assail them, and ultimately that they should behold his glory, unfolding itself in every page. I have said, Sir, it presents a double reason, for it is not only perfect, but perfect converting the soul. Men may change from one sect to another, and from one opinion to another too; and remain still under the power and dominion of sin. Such persons are not fit for the kingdom of God. Our object in the dissemination of the word of God is, not to change the name of a man's faith, and leave him in a state of unrighteousness; but to change his heart, to open his eyes, and to turn him from darkness to light, and from the power of Satan unto God. And what else but the word of God, accompanied by the divine Spirit, can effect this great change in the human mind? without it, all our pretensions to the Christian name is vain. Before I sit down, I would farther impress it as an important truth. While we preach the Gospel, distribute the sacred volume, and use every other means the Lord has appointed for the conversion of sinners, we must pray for the influence of the Holy Ghost to crown our efforts with abundant success. For the Gospel came not in old time, in word only, but also in power, and in the Holy Ghost.

The Resolution also calls for co-operation, and this reminds me of some meeting which I attended some time ago in England, at which, after some interruptions, a gentleman stepped forward and said, Mr. Chairman, have the goodness to put down my name for £100. — shortly after a poor shoemaker came forward and said, put me down for £1. His friends objected to this, that it must be given out of his hard earnings, and paid by the sweat of his brow; but still he insisted on being put down for a pound: he said he could and would work hard for to pay it — and that he felt it both his duty and his pleasure to contribute to the cause of God. And so Sir, it will be the case with all who have felt the cheering influence of the Gospel, who have not merely glanced their eye on its pages, but who have examined its principles and doctrine, and drawn consolation from its promises.

I now second the motion with great pleasure; for the Scripture has "God for its author, truth for its matter, and glory for its end."

The following paper "On the State of Education in Ireland," is from the pen of the Rev. S. Davis, of Clonmel.

THIS is a subject which for several years past has greatly interested the philanthropic portion of the British public, and as they are frequently called upon to subscribe towards it, it is only reasonable that they should be informed concerning it as exactly as possible. The exertions of the Commissioners appointed by Parliament, have been highly serviceable in this respect, and if the plan which they have recommended for a general education is universally disapproved, as it is, by Protestants and Roman Catholics, they are, notwithstanding, entitled to very considerable praise, for the mass of information they have afforded upon the subject in their truly voluminous report.

In the cities and principal towns, there are, in general, a considerable number of private, and a few public schools, and the education in some of them is *very respectable;* and even in the majority of the inferior pay schools, throughout the country, children that in England would be taught merely to read and write, are here instructed in a smattering of Latin and Greek; nor is it uncommon for children in the country parts of Ireland, to be professedly taught these languages, in miserable cabins by the road side, which are called Hedge Schools, where the learned professor is satisfied with a remuneration, that, I believe, seldom exceeds four shillings a quarter, and is in general *considerably less*!

But notwithstanding the cheapness of education, and the attention that is given to it by those who are able to pay for it, the poverty of the principal portion of the lower orders, particularly in Connaught, and in some parts of Munster, is so great, that if a shilling, or even sixpence a quarter, would be sufficient to educate their children, they must remain without education, for it is not in their power to contribute even this small sum; and if they engaged it, the teacher would almost be sure to go without his reward. If they can occasionally obtain a little sour milk to moisten the potatoe, or even the potatoe itself, in any thing like a tolerable sufficiency for the support of life in themselves and their offspring, it is the utmost to which they can attain; and education must be left to be enjoyed by those who are in more happy circumstances, unless the benevolent will undertake to supply it freely: and those who can contribute any thing in their neighbourhoods, are called upon so continually to minister to their bodily necessities, that it is extremely difficult to obtain from them the smallest mite to assist their education; therefore they must be supplied principally from Britain, or be altogether without instruction.

The grants which have been made by Parliament for education in Ireland, for many years past, have been, indeed, consi-

derable, but alas! they appear until of late to have been of almost no advantage: 7995 children are all that have been educated in the Charter Schools during ninety-one years, at an expence to the public of £1,612,138!! The celebrated Howard greatly disapproved of these schools when he visited Ireland, and complaints have been repeated at various times, so that the present Government, who are evidently anxious to correct abuses, may be fully expected to prevent this waste to the best of their ability in future.

The Association for discountenancing Vice has also been assisted by Government for several years, and they have an increasing number of Schools, which are highly approved by the Commissioners. But the avowed principle of these Schools is, like the Charter Schools, for the *advancement of Episcopalianism;* and as the Church Catechism is a principal branch of instruction in them, it is not surprising that Roman Catholics in general have a great aversion to sending their children to such Schools to receive education.

The Kildare Street Society was instituted a few years since to supply education more generally, and to meet the objection of the Roman Catholics against the preceding Schools. They exclude all Catechisms, and appear to be chiefly and almost only concerned to promote a *moral education* throughout the country; and although it is in their orders for the Scriptures to be read, by such as are capable, in the Schools, the Commissioners remark, that "the use of the Scriptures (in their Schools) is frequently *a matter of form;*" and while they have "feared they should be considered going too far upon the subject of religion," the Commissioners acknowledge that, in their opinion, they "*do not go far enough.*"

These Schools have experienced the most decided opposition from the leading Roman Catholics, merely because the Scriptures are not entirely banished from them; and Mr. Donelan, a respectable Roman Catholic Inspector of this Society, acknowledged to the Commissioners, that "in order to induce parents to withdraw their children, the priests have refused to give them absolution, or to church their women after childbirth, or to administer the consolations of religion to them at the time of death!" And if the children still remained in the Schools, they used the last resource, that of cursing, which the poor people consider will bring down the vengeance of heaven in every respect. The vulgar expression with them is, that they will have neither "luck nor grace!!"

The Sunday School Society is highly and very deservedly commended by the Commissioners, because they greatly assist a large number of Schools with books, which they could not otherwise obtain; and although they leave the management of the Schools to local superintendence, they furnish advice which cannot fail to be highly advantageous.

All these Societies are favourable to the instruction of the rising generation in the knowledge of the Holy Scriptures, and are desirous to promote it; but the London Hibernian and Baptist Societies are the only two that make this their *distinguishing object.* In their Schools the children are taught to read as early as possible, with this particular view, that they may become acquainted with God's holy oracles; and as soon as they are capable, they are also required to commit the Scriptures to memory; and astonishing as it may appear to some persons, there have been, and are in the Schools, a number of children who have been able to repeat *at one time,* a considerable portion of the New Testament; and many have given satisfactory evidence that they have not read and committed the Holy Scriptures to memory in vain.

The schools of both these Societies are greatly disapproved by the Roman Catholic priesthood in general (though there have been occasionally some pleasing exceptions,) and therefore they have experienced the disapprobation of the Commissioners, though no catechism is allowed to be taught in any of the schools, and many of the schoolmasters are Roman Catholics, which ought to be considered a sufficient guarantee against a system of proselytism, except so far as the Scriptures are calculated to proselyte those that regard them with serious attention. But the Commissioners have been anxious, *if it were possible,* to promote a system of education that should be agreeable to the Roman Catholics. But Dr. Doyle, who is the organ of the priesthood in Ireland, has just published "A Pastoral Address," in which he denounces all their labours, with a sarcasm against the government, that clearly shows the affection he bears to it. He calls the Report "the product of a commission divided in sentiment and opinion, *just like* the Cabinet which created it; and (he adds) the deformed son is not more like the decrepid father, than the Report of the Commissioners is like the *acts of our administration!*"

The Hibernian Society is an excellent institution; and I am not aware that there is at present any particular difference between the plan of instruction pursued by it and the Baptist Society. But the latter was *the first to introduce instruction in the Irish language, and to employ Scripture readers in the same;* and these objects are now so greatly approved, that two additional societies have been originated in Dublin to further them, viz. "The Irish," and "The Scripture Reader's Society," which are under the particular superintendence of members of the Episcopal Church.

There are also several Roman Catholic institutions in Ireland, for the instruction of the rising generation. One is called "The Brothers of the Christian Schools in Ireland;" and the members of it are under a vow of poverty, and of chastity, and obedience to the superior, and to teach gratuitously during their lives: nor are they at liberty to retire from any part of this engagement, except by a dispensation from the pope, or their bishops. Their number at present is 40; and they have three schools in Dublin, and one in each of the following towns:—Waterford, with 700 children; Cork, 1,000; Limerick, 500; Thurles, 200; Dungarvon, 250; and at Capoquin, and Carrick on Suir. The Commissioners did not find a *single copy* of the Scriptures *in any of these schools;* but they report that the education is "*most rigid in the principles of the Church of Rome;*" and they found in the school, in Hanover-street, East, in Dublin, four Roman Catholic Catechisms; "The Evangelical Life of Christ," "Reeves's History of the Bible," two copies of "Pastorini's Prophecies," and a vile political catechism, called "A Sketch of Irish History," with the words "Christian Schools, Hanover-street, East," written on the title-page.

They have also schools for boys in different places, which are taught by lay brethren, of different religious orders; and female schools are connected with the nunneries throughout the country. The Commissioners say, "The instruction in all these is, *in the strictest sense of the word, Roman Catholic:*" and the Scriptures are not admitted in any of the schools; but they found a variety of books in them of a very foolish and injurious tendency.

They have also Free Schools attached to their chapels, to keep the children from the Sunday Schools; and a society of catechists among them is called, "The Sodality of Christian Doctrine." They do not teach the children to read, but to learn the catechisms by dictation.

The Commissioners wish for Schools to be established with two masters, a Protestant and a Roman Catholic, to be approved by the Minister and the Priest; and to have religious instruction given to each description of children *separately*, so that one shall not be able to interfere with the religious creed of the other, and they may be whatever they may *happen to be born*, to their lives' end! But, however this might please some Protestants, who would banish the Bible from the Schools to prove their liberality, Dr. Doyle has avowed, that himself and his brethren will not be satisfied with this being done, or with instruction in morality only, but they will insist, if Government gives them any assistance, that the children shall be taught the Roman Catholic faith without any evasion. He says, in the address before referred to, "In all those Schools, religion shall be *the first and last occupation of the child.* Religion shall not be banished, like some dangerous infection, from our Schools. The child shall not be taught to hide the summary of the law of God, to commune with heaven by stealth, to deceive some petulant impostor, and shield his piety by a lie. No, in our Schools *religious instruction will be the basis of education*, and this religious instruction will embrace whatever can contribute to mould the heart to virtue, to subdue the passions, to regulate the affections, and prepare the mind of the child for that world, full of danger, into which, on leaving School, he is obliged to enter." O! that every Protestant was of the same mind with this zealous Papist, with his *more suitable views of religion.* In my mind, nothing can be done effectually for Ireland until this is the case, and religion, *from the Bible only*, is made the basis of all instruction.

Dr. Doyle says, it is a "*noxious and detestable error,*" to instruct youth "to read the Bible *without note or comment*, and to *judge of its sense regardless of all authority.*" He also says, that the Bible and School Societies have "*produced more crimes in Ireland than the Whiteboys or Orangemen!!!*" Of course, he considers it the *worst of all crimes* to draw children or adults away *from Popery;* but, I would hope, the present Protestant Archbishop of Cashel is of another mind, though he says in his charge, just published, "*In those points which are of the utmost importance, we* (i.e. the Established Church and the Roman Catholics) *perfectly coincide!*" p. 7. And "*There exists between you and them a perfect concord in all the great doctrines of Christianity!*" p. 12. Therefore he exhorts to avoid controversy, because if Protestants do not avoid it, "*reprisals may be expected!*" p. 13. Dr. Doyle and Dr. Laurance may now shake hands, but I have not yet heard that the latter has invited his quondam friend to share with him in his immense revenues.

Received by Mr. Ivimey.

Shortwood Provisional Fund, per Mr. Francis	4	10	0
Mr. Ellis, Portsea	1	1	0
Kettering Society, per Rev. T. Toller	2	2	0

By Rev. J. Dyer.

Rev. H. Hawkins, Stroud	0	10	6
Collected by Mrs. H. for Irish Schools	3	0	0
Irish Society Box, by Mrs. H.	0	4	0
Ilford Association, per Rev. Mr. Smith	7	4	0
Mr. A. Saunders	1	1	0

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

SERAMPORE.

Continuation of Mr. Mack's Journal from page 76.

28th. This forenoon was devoted to visiting the Native schools in the eastern part of the city. The first we came to, was at a place called Pharsgunj. There were *eighty* children present, but the usual number was said to be a hundred; the attendance being better in the evening than in the morning. The school is divided into eleven classes, containing nine or ten boys each. The first five classes read various christian tracts: and the remainder were in different stages from their letters upwards. A large crowd of attentive spectators surrounded the door, but we had not time to address them.

The next school visited was at Narundeeya. The attendance here was considerably worse; only thirty-five being present out of a hundred. The classes were so broken that it was scarcely possible to examine them: we heard two classes read in two christian tracts.

We then proceeded to a female school in the same neighbourhood. I was rather surprized to find only a becoming modesty amongst the little girls instead of that excessive timidity and alarm which we have frequently encountered at Serampore. Our visit was scarcely expected, and the day was considerably advanced, so that there was but a thin attendance. Twenty-seven, however, soon appeared. Of these seven read to me in the Dialogues between a Mother and Daughter, and in the First Part of the Fables. Others exhibited a good acquaintance with their letters. Some of the best scholars were absent; and the whole number attached to the school was reported to amount to *fifty*. I was much gratified by the sight, and distributed a few pice amongst the children.

From this we walked to another female school, at Duya Gunj, where we found eighteen children present out of forty. They belong principally to fisherwomen, and are obliged to attend to work a considerable part of the day: a few young women were mixed with the girls. Six read the Dialogues and the First Part of the Fables in a very pleasing manner; they were peculiarly interesting children. We distributed another quantity of pice here, allotting the largest share to a bashful young bride who had been married the day before. On returning to the main road, we were called to visit a third female school, which had just been raised. We found 29 little girls present, the greater number of whose parents were very poor, but seemed to give a ready consent to the education of their daughters.

1st March. In the forenoon Mr. P. called, and remained with us for some time. I soon found that the exposure of yesterday had been too much for me. Before the evening I was in a high fever. 2d. To-day I gradually recovered, but was unfit for any business.

3d. Having spent the previous part of the day in letter-writing, and necessary preparations, at 6 P. M. I started for Chittagong in a small native boat with six oars, having my palanquin lashed across it which served as a cabin. It was a fine moonlight night. At first the tide being against us we crossed the river to escape its force and to have tracking ground. Twenty camels had just arrived at the end of their day's journey, and with their attendants unloading and provisioning them, formed a striking evening group. During the night it was so cold that my great coats and blanket were just sufficient to keep up a tolerable warmth. I had not expected this, and should not have been been prepared to meet it but for the kindness of Mrs. Leonard.

4th. We arrived at Daoodkundee, where the passage by water terminates and the journey by land commences, at 4 A. M. but an hour elapsed before the bearers were ready. We arrived at the first stage at 8 A. M. It was a small town, with a tolerable bazar, upon a small river nearly dry, but having several large boats half sunk in the deepest part of it. Over the river a rude bridge was thrown, apparently for the passage of the troops. We reached the next stage at 10 A. M.; and the bearers would not leave me till I had paid them three rupees which they claimed as their pay, declaring that they should never receive it, unless I paid it myself. About noon we passed over some sandy hillocks, which I suppose are the commencement of a small range of hills seen afterwards. At 1 P. M. we passed a pretty large piece of beautiful wood; from which rose four or five temple spires, similar to those in Dacca. The bearers said that the residence of the Tippera Raja's Dewan was there. At 2 P. M. we reached Komilla. I called on the Acting Collector to receive information respecting the payment of the bearers, and then passed on. In another hour, the hills to which I have alluded, were seen to the left, at some distance. They were of a rounded shape of inconsiderable height, without any appearance of rock, and nearly covered with wood. At half past 4 P. M. the bearers changed upon the road at some distance from any town or village. At sun-set I walked for three quarters of an hour; and whilst walking passed a party of men and boys keeping the Hoolee festival, dancing and throwing red powder at each other. At 7 P. M. we changed at a stage where there is a bungalow for the accommodation of travellers. Soon after this I fell asleep, and continued so till near 11 P. M. when we arrived at Mahmood Allee, the next stage. It seems that there is a strip of country here not subject to the Hon. Company, the petty ruler of which is not on the best terms with the Government Authorities in the district, and is not therefore very punctual in attending to their orders. I found there were no bearers provided, and the native officer of the tanna maintained that no notice had been sent. Peons however were sent off to procure men, and after some noisy disputation I lay down in the palanquins. Some of the people kindled a fire of straw near me, and sat round it with the man in authority, and conversed together by signs and low whispers. Occasionally I got out to see if any person was coming, and to make them send off new messengers: but it was all to no purpose, hour passed away after hour, and perfect stillness reigned all around. The people all left the fire, with the exception of two coolies, and in spite of myself I fell asleep. When I awoke, every thing was in the same hopeless state; but soon after, I heard some distant cries, and then the sounds of conversation, and in a few minutes more I got away from this unpleasant place.

(*To be continued.*)

CALCUTTA.

THE fifth Annual Report of the Female Department of the Bengal Christian School Society has lately reached us, and contains much intelligence calculated to afford real pleasure to the friends of Native Female Education. As it regards the increase of exertions, it is pleasing to remark, that the schools connected with this Society have increased from 20 to 24, and the scholars from 370 to 475, within the year; and as to improvement. the following anecdote, extracted from the Superintendant's quarterly statement, is very satisfactory.

On taking a copy of the improved edition of Hindoo Female Education to the Glasgow School, I put it into the hands of a young woman. She read nearly a page very attentively; and by the smiles that were excited, I perceived she understood, and was pleased with its contents. On closing the book, I said, 'Do you understand what you have read?' With much apparent feeling, she replied: 'The meaning is, that the women of this country formerly did nothing but the business of the house, and it was a great disgrace if they learned to read; but now their fortune has changed. The work of teaching the females to read and write has begun, and many are learning.' I also took a copy of the above named work to the Juvenile School. Calling a little girl by name, I said, 'Come, let me hear you read in this new book.' She had not proceeded far before it was evident, that not only herself, but several of her listening companions understood. Their attention was excited, and five or six arising from their seats, gathered round me, and begged to read a little in the new book: accordingly I heard them each read a portion. It was truly delightful to see the warmth of feeling manifested on this occasion, and the readiness with which they explained what they read. On dismissing them to their seats, they said; 'O this is a very good book, an easy book; we each want one.'

With reference to this interesting province of Missionary labour, Mrs. Jonathan Carey (late Miss Pearce) thus expresses herself, in a letter to the Secretary dated in January last.

"It would rejoice your heart I am sure, and the hearts of all our benevolent supporters were you and they witnesses of what has been done. Few attempts to do good I suppose appeared more hedged up with obstacles than the mental instruction of the poor females of India, and yet rare are the examples where, in so short a period, such evident progress has been made, and beneficial results witnessed. The same good Spirit who first influenced the minds of Christians to commence the work, has graciously owned their efforts, and gives them now to rejoice in a present reward. The very individuals who planted are themselves reaping — they have seen the first-fruits gathered, and regard them as a glorious pledge of an abundant harvest. It is a most pleasing fact, that the *first* female Native School formed here, presents a most encouraging aspect, reiterating in living testimonies the Apostle's exhortation, Be stedfast, immoveable, always abounding in the work of the Lord, *knowing* that your labour *shall not be in vain* in the Lord."

A Letter from Mr. Penney to Mr. Eustace Carey, dated Calcutta, May 15th, contains on the whole pleasing intelligence from that important station. The letter being one of private friendship, contains much, of course, that would not be interesting or important to general readers, but we glean an extract or two.

"I am happy to say that although the season is much hotter than any former season, as we have not had rain since the beginning of November, so that the tanks are drying up, and the poor people reduced to great distress; yet it has been a healthy season. At this time we are all in the enjoyment of health, and I only hear complaints of the excessive heat and dryness of the season. The accounts which I have sent you respecting the Church in the Circular Road must have gratified you very much (thirteen young men having been baptized since Mr. Lawson's death). I hope in my next I shall have to inform you of some (further) additions. It would delight you to see us on Ordinance Sabbaths: I think we had more than 50 at the Ordinance last Sabbath. The Church is all unanimity and peace: but we are about to lose a few, as brother Statham and a few others are about to form a Church at Howrah. I believe brother S. has a few enquirers there; so that the little one may become a strong nation. We cannot be sufficiently thankful to the Lord for the great assistance we have received from brethren Wade and Boardman (the American Missionaries) in our present weak state. I believe that our said friends will not go to Burmah till after the rains, before which time we hope to see brethren Thomas and Pearce from England."

With reference to the Benevolent Institution, in which both Mr. and Mrs. Penney are engaged, he mentions that Government had lately made a generous donation in its favour, sufficient to pay off a debt which had been incurred, and to repair the school rooms. "The number of children," he continues, "still keeps up, and many of them are very interesting children. I have good hopes of four boys who have been I suppose four years in the school. I believe the Lord has touched their hearts. One of them is an amiable Hindoo, but whether he will ever declare himself or not is doubtful. I have been so frequently disappointed that I am afraid to be sanguine: but we have promises enough to believe that our labour is not in vain in

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MONGHYR.

A LETTER has lately been received from our bereaved friend, Mr. Leslie, dated June 4th, which gives but an unfavourable account of the state of his health. We are willing to hope that it may have been, in some degree, tinctured by the depression occasioned by his recent loss; but it appears too certain that the climate has considerably affected his constitution. It will rejoice us exceedingly to hear that the means employed for his recovery have proved effectual. Respecting the state of the church under his care, and the progress of the work of God among them, he writes as follows:

"All the members of our little society continue to stand, and to dwell in peace and love. The Lord also is giving us a small increase to keep us from desponding, and to urge us to perseverance. This day four were added to us by baptism. They were baptized in the Ganges, in the presence of a very quiet

and apparently serious auditory, consisting of Europeans and Natives. Every thing was conducted with the greatest order. Not a word was uttered, or an action performed to give us annoyance. Some others afford us hope that they also will soon cast in their lot amongst us. I wish not to indulge in too sanguine expectations, but there are at present some pleasing appearances amongst the people."

BURMAH.

SINCE the article in our last number was printed, we have been favoured with the perusal of a most interesting letter from Mrs. Judson to a friend in this country, giving a circumstantial account of the dangers through which our dear Missionary friends have passed, and the remarkable deliverance wrought out for them. From motives highly honourable to himself, the gentleman to whom the letter belongs objects to its publication, but we are in expectation of being able to communicate the substance of the narrative, as derived through another channel. The following paragraph forms the conclusion of Mrs. Judson's letter. It was dated Rangoon, 22d March:—

"We have safely arrived in Rangoon, and once more find ourselves in the old Mission house. What shall we render to the Lord for all his mercies? You will see from the public prints the treaty of peace. We intend going to one of those places retained by the English government, and endeavour once more to collect a little church around us. Mah-men-la and her sister we found at Prome. They are as pious as ever, and will follow wherever we go. Burmah will yet be given to Jesus for his inheritance. We are not discouraged, but think our prospects brighter than ever. We shall have as many Schools as we can support at Mergui or Tavoy, to which places the Burmese population are flocking in crowds. We had not received a word of intelligence until our arrival at the British camp. We hear, however, there are many letters for us in Bengal, among which I hope to find one from yourself. Pray for us, that we may be the means of turning many to righteousness. Mr. J. unites in most respectful regards."

From the public papers we learn that Mr. (now Dr.) Judson was one of the Commissioners employed in planning the new town to be erected in one of the ceded provinces, and to be named 'Amherst,' after the present Governor-General.—There can be little doubt that the late events in this empire will turn out eminently for the furtherance of the Gospel.

SPANISH TOWN.

OUR intelligence from this station continues to be highly cheering. Mr. Baylis has joined Mr. Philippo, and the opportunities for labour far exceed the powers of both adequately to meet. Under date of Aug. 7, Mr. P. writes thus:

"Our prospects are indeed cheering. The number of our stated congregation nearly doubles what it was last year. Not less than 400 young persons have been added to it within the last two or three months, almost all of whom seem earnestly 'enquiring the way to Zion, with their faces thitherward.' Every thing connected with our great work appears to wear a smiling aspect, and justifies our expectations of the speedy approach of that period, when he, to whom the ends of the earth are given, shall universally reign and triumph. The interest which the people take in the new Chapel is astonishing; and the steadiness and zeal with which they adhere to their determination of affording all the pecuniary aid in their power, and the cheerfulness with which they bring their offerings, and the universal harmony which prevails among them, cannot fail to animate my zeal and warm my heart. Many free persons of colour, both in the church and congregation, actually submit to the greatest drudgery, solely that they may present the profits thereof as an offering to the House of God. And I am sure their gifts are such as God will approve, for they give them with cheerfulness and prayer.

"Old Harbour continues a station of peculiar promise. The Chapel which I a little time since informed you the poor people there managed to build by their own labour and expense, is now (although it contains 300 hearers) so much too small for the congregation, that I am endeavouring to do my utmost to obtain a suitable spot on which to erect a more substantial and commodious building; an undertaking in which I hope to be considerably assisted by the surrounding neighbourhood. Here also we have lately established a Sabbath School—an establish-

ment much needed, and which promises well. Since the arrival of my colleague, service has been held here on a Sabbath-day (which will now be continued), and our congregations have been nearly equal in number to what we have in Spanish Town. We have every reason to hope that this interest in a little time, with but inconsiderable expense to the Society, will be highly important and prosperous.

"In every direction, the fields seem ripe unto the harvest. Last evening, at Passage Fort, a place where there are scarcely a dozen houses, I preached to a congregation of 300, numbers having walked, for the purpose of hearing the glad tidings of salvation, five or six miles after the labours of the day. At a populous parish, about 20 miles from Spanish Town, I have recently formed a new station with pleasing prospects; and my attention is now directed to three other parishes. Scarcely a week elapses but deputations are sent down, entreating me in the most earnest manner to go and break unto them the bread of life.

"Jamaica is certainly a peculiarly promising and interesting field of Missionary labour. I bless God with all my heart that he has here fixed the bounds of my habitation, and earnestly hope that the spiritual necessities of the people, and our reiterated calls for help, may be no longer unknown or unnoticed in England. At this moment there are stations for a dozen more Missionaries; and as I cannot but be persuaded that numbers are not only willing, but eager to be employed in so glorious a work, my prayers to the Great Lord of the Harvest shall principally be, that he would animate the friends of Missions afresh to acts of benevolence, that the gracious purposes of Heaven to these needy sons of Ethiopia may not be retarded (if I may so say) for lack of pecuniary means."

"I have to record, to the honour of our Chipping Norton friends, that they have presented us with a very valuable Bible and Hymn Books for the pulpit of our new Chapel, and a large assortment of fancy articles, &c. as rewards for the children in our Week-day and Sabbath Schools. I beg to say that our friends here unite with me in requesting the favour of its being gratefully acknowledged in the Missionary Herald."

We very cheerfully comply with Mr. Philippo's request in thus recording his gratitude to the kind friends who have sent him these appropriate testimonies of their Christian regard; and take the opportunity of suggesting how desirable it is that the connexions of our dear Missionary brethren and sisters should, by such occasional tokens, manifest the interest they take in their operations and success. This remark is intended especially to apply to the subject of correspondence. If our friends at home could enter into the feelings of exquisite delight with which a Missionary welcomes a letter from his native land — unable to repress the starting tear when he recognizes, in its superscription, the hand-writing of some much-loved relative or Christian friend — they would be more frequent in their communications than some at least are.

The writer has long wished to draw attention to this subject. For the present he will only add, though he trusts it is scarcely necessary to do so, that letters, &c. for our foreign stations, sent to No. 6, Fen Court, will receive all necessary attention.

MONTEGO BAY.

Our readers will perceive with pleasure that the subscriptions for this interesting case have more than doubled in the last month, amounting now to about £900.

It was not without considerable hesitation that the Committee decided on making this extra appeal to their Christian friends; but the result has proved that, amidst all the difficulties of the times, there is yet both power and inclination to render help where it is so urgently required. It will be seen by the list that Mr. Burchell undertook two journies in furtherance of his object. Into Kent he was kindly accompanied by the Rev. J. Simmons, of Olney, and their reception was such as might have been expected from the steady and effective kindness of our friends in that district. The reception which Mr. Burchell experienced in Liverpool, Birmingham, &c. was equally gratifying; and had circumstances allowed him to make a longer stay in those populous towns, he would have received, in all probability, a much larger sum. The ministers and friends in both districts, as well as the contributors generally, may be assured that their Christian liberality has been deeply felt, both by our laborious Missionary himself and the Committee. May this service be acceptable to our common Lord, and greatly promote his cause among the poor negroes!

The amount thus raised for this specific object will be invested in Exchequer Bills, and drawn for by Mr. Burchell as it is wanted. Mr. and Mrs. B. left town for Devonport on the 22d inst. (November), where they will embark in the Garland Grove, Capt. Pengelly; the same vessel in which they were so kindly and seasonably accommodated with a passage home. The health of Mr. B. seems mercifully re-established; and we trust it will be permitted us to insert in future pages of the Herald, such communications from him as shall be indeed 'good news from a far country.'

Contributions received on account of the Baptist Missionary Society, from October 20, to November 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Legacy of Samuel Broadley, Esq. late of Bradford, Yorkshire, by Mr. Wm. Tetley, Executor 1000 0 0			
Duty 100 0 0			
	900	0	0
Lincolnshire, by Rev. Thomas Morgan:			
Lincoln 26 11 5			
Collingham 15 0 0			
Gainsborough 8 2 11			
Boston 6 8 6			
	56	2	10
Sway, Collection and Subscription, by Rev. W. Mursell	9	7	0
Kington, Missionary Association, by Rev. S. Blackmore	15	0	0
Sheepshead, Penny Society, by Mr. Christian	5	0	0
Tewkesbury Auxiliary Society, by Rev. D. Trotman (including £4 12s. for Translations, and £20 for Female School)	68	6	0
Shortwood, Provisional Fund, by Mr. Samuel Francis	10	0	0
Kingsbridge, Collection and Subscriptions, by Rev. John Nicholson	16	7	9
Bristol and Bath, Auxiliary Society, by Mr. John Daniell, jun.	100	0	0
Monmouthshire, and part of Glamorganshire, by Rev. M. Thomas	51	11	9
Warminster, collected by Miss Judson	2	18	7
Laverton, Collection and Penny Subscription, by Rev. John Dyer	7	8	0
Reading, Friends, by Mrs. Wayland	5	0	0
Harlow, collected by Rev. J. M. Cramp (part for Translations and Female Education)	17	14	0
Southampton, Collection and Subscriptions, by Rev. B. H. Draper	33	15	6
Leeds and West Riding, Auxiliary Society, by M. Thackeray, Esq. Treasurer:			
Boroughbridge 10 0 0			
Boroughbridge and Dishforth, Collections 15 15 8			
Masham and Bedale, Ditto 5 12 8			
Bedale Missionary Box 2 3 0			
Dewsbury 5 0 0			
Salendine Nook 10 13 0			
Bradford, Subscriptions 2 2 0			
	51	6	4
Colchester, Collection and Subscriptions, by Rev. R. Davis	22	15	5
Suffolk, Auxiliary Society, by Rev. R. Davis: — Ipswich, &c.	7	5	6
Leith, Auxiliary Missionary Society, by Mr. W. Alexander	20	0	0
Devonport, Baptist Church in Pembroke Street, by Capt. Weymouth	19	16	0
Graham's Town, South Africa, Auxiliary Baptist Missionary Society, by Mr. Kidwell	20	0	0
Liverpool, Auxiliary Society, by Mr. Rushton, Treasurer	87	14	0
Gloucester, Collection, &c. by Mr. G. B. Drayton	11	10	0
Battersea, Young Ladies at, by Miss Christian	0	6	9
Foxton, Collection, by Rev. J. Buxton	5	0	0
Chatham, Juvenile Society, by Capt. Pudner	25	0	0
Whitchurch, (Hants), Collection and Subscriptions, by Rev. P. Davies	16	3	9
Kettering, Contributions from Rev. Mr. Toller's Congregation	6	10	10
Worstead, Salehouse, &c. by Rev. Joseph Kinghorn	14	2	6
Chalford, Collection and Subscriptions, by Rev. John Dean	3	10	0
Sundries, by Rev. Wm. Gray, Northampton, viz.			
Morton Pinkney, Collection 3 16 6			
Contributions, by Miss Williams .. 2 9 11			
Middleton Cheney, Collection 5 1 10			
Contributions, by Mrs. Bottomley .. 2 10 6			
Bloxham, Collection 3 10 3			
	17	9	0

Associated Ministers of the Isle of Ely, half Collection		1	13	3
D. C. H. by Rev. John Dyer	Donation	26	0	0
Friend, by Ditto	Ditto	2	0	0
Friend at Lymington, by Rev. E. Carey	Ditto	1	0	0

FOR THE TRANSLATIONS.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell, jun.		75	3	5

FOR THE SCHOOLS.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell, jun.		5	13	8

FOR FEMALE EDUCATION.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell, jun. for Broadmead School		15	10	0
Monmouthshire Society, by Mrs. Conway, Pontrhyd y run		40	0	0

FOR SERAMPORE COLLEGE.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell, jun.		56	5	8

FOR MONTEGO BAY.

Contributions already acknowledged	426	5	0
Ilford, Baptist Congregation, by Rev. J. Smith	8	17	6
Samuel Ashwell, Esq.	1	1	0
Rev. N. E. Sloper	2	2	0
Kingsbridge, by Rev. John Nicholson	3	17	7
Kent, by Mr. Burchell and Mr. Simmons:			
Eynsford 13 11 0			
Maidstone 30 18 0			
Chatham 17 19 5			
Canterbury 5 2 3			
Margate 8 0 2			
St. Peter's 4 5 4			
Eythorn 12 3 2			
Ashford 8 1 8			
Folkestone 6 10 0			
Deal 0 15 6			
Dover 3 11 6			
Staplehurst 0 10 0			
Sevenoaks 32 0 0			
Bessels Green 3 16 6			
	147	4	6
Oxford, Friends, by Rev. E. Stean	11	11	0
Bristol, Friends at Broadmead, by Mrs. Sherring	3	17	0
Laverton, by Rev. J. Dyer	2	0	6
Philips Norton, by Ditto	1	6	1
Thomas Thompson, Esq.	5	5	0
Mr. T. Evans, Borough	1	1	0
Mr. Samuel Salter, Junr.	10	0	0
A Female Friend	5	0	0
Ditto	2	2	0
Servants	0	3	6
Mrs. King, Birmingham	5	0	0
Mrs. Nokes	5	0	0
R.	5	0	0
Robert Davies, Esq. Walthamstow	10	0	0
W. B. Gurney, Esq. (Second Donation)	14	10	0
William Burls, Esq. Edmonton	2	2	0
Mrs. Burls	1	1	0
Reading, Ladies Working Society	6	6	0
Mrs. Maitland	1	0	0
Watford:			
Female Friends, by Miss Salter	12	12	6
Friend, by Rev. J. Edwards	5	5	0
Mr. James Smith	3	3	0
Smaller Sums	5	1	3
Thomas Kingsbury, Esq.	2	2	0
Rev. Joseph Hughes	1	1	0
Nathaniel Robarts, Esq.	5	5	0
W. L. Smith, Esq.	5	0	0
Fakenham, by Mr. Thomson:			
Friend 2 0 0			
Friends 2 2 0			
Other Friends 8 18 0			
	13	0	0
Collected in Liverpool, Birmingham and Kidderminster, by Mr. Burchell	110	9	6
Friend to Negroes, by Dr. Newman	6	6	0
Yeovil, Collected by Miss Burchell	5	5	0
Kingstanley, Messrs. King and Family	5	2	0
Camberwell, Friends, by Mr. A. Saunders, additional	10	0	0
Mrs. Gouldsmith, Hackney	5	5	0
Maze Pond, Collected at a Prayer Meeting	10	0	0
Thomas Bickham, Esq.	5	0	0
Frederick Smith, Esq.	2	2	0
By Rev. C. T. Mileham:			
Mr. G. Blight 1 1 0			
— D. Hine 1 1 0			
Rev. Dr. Newman 1 1 0			
R. H. Marten, Esq. 1 0 0			
T. S. Cabell, Esq. 1 0 0			
Mr. N. Bosworth 1 0 0			
— H. Tatham 1 0 0			
— J. Walkden 1 1 0			
— M. G. Jones 2 0 0			
— J. Chandler 1 1 0			
— E. Marlborough. 1 1 0			
J. N. 1 0 0			
Mr. Jessop 0 10 6			
	13	16	6

TO CORRESPONDENTS.

The thanks of the Committee are returned to Miss Humberstone, and other Female Friends in Jersey, for a Box, containing a variety of useful Articles for the Broadmead Female School, in Calcutta; a Kentish Friend, for a parcel of Magazines and Jewish Expositors (2s. 6d. being inclosed to pay carriage); and to Mr. Gates of Tooting, for Two Volumes of Evangelical Magazines.

Friends who are disappointed at not finding any notice of Contributions in the Herald, should invariably make their *first* enquiries of the local Treasurer.

Our Kentish Friend will see that his hint has been attended to.

It is requested that those Friends who have monies in their hands on account of the Society, will forward the amount previously to the 20th instant.

The very obliging communication from Wincobank has been duly received. It has not been found practicable to procure the information requested in time for the Herald this month, but it will be published, we hope, in our next number.

If the person for whom Mr. Dyer undertook, in the latter end of September, to make certain enquiries in the Episcopal Court at Exeter, will call at Fen Court, he may learn the answer.

Omitted in the Irish Chronicle.

Mr. Burls acknowledges having received for the Irish Society £13. 18s. from the Rev. Mr. Philips of Caerleon.

Littlewood and Green, Printers, 15, Old Bailey.